THE COLLECTED WORKS OF MAHATMA GANDHI

VOLUME- 91

SUPPLEMENTARY VOLUME-I



THE PUBLICATIONS DIVISION

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(1894 – 1928)

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THE PUBLICATIONS DIVISION
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PREFACE

The matter that is proposed to be included in the Supplementary Volumes of the *Collected Works* falls into two classes: first, items that became available too late to be included in the various volumes in the main series to which they properly belong; and second, items which carry no dates and could not be assigned dates with a degree of accuracy justifying their being included under those dates. Most of these latter are now being published under dates assigned to them on the basis of textual or circumstantial evidence, with a possibility of error being conceded. A few items, which defied all attempts at chronological placement, will appear in a separate section in the last Supplementary Volume to come out.

An item included in the present Volume which scholars may find of special interest is the Diary of the year 1894, when Gandhiji, a young man of 25, was striving to find his feet in racist Natal, already embarked upon a campaign against the Natal Franchise Law Amendment Bill—a campaign that was to determine the course of his life for the next twenty-one years.

The rest of the Volume is made up of letters' with a few telegrams and a speech or two. Of particular interest are those to the Transvaal authorities: the Lt. Governor, the Colonial Secretary and others, many dealing with the denial of licences to certain categories of Indian traders and a few, later on, with the whole gamut of anti-Indian laws in the Colony.

Then there is quite a volume of correspondence Gandhiji carried on with the various revenue officials, with the Bombay Governor, and even with the Viceroy's office in the context of the Kheda Satyagraha of 1918. We much regret not having had this material available in time for inclusion in Vol. XIV, where it belongs.

Many of the letters to Mathuradas Trikumji found in the Volume have been already included in the Volumes of the main series. They have been given here again because the versions carried earlier, from a printed source, were too fragmentary and did not really do justice to the text.

Altogether, as the title indicates, the items reproduced in the Volume form supplementary material to be read along with the items in the main series, to which cross-references are carried in footnotes wherever possible and necessary.

NOTE TO THE READER

The letters to various authorities not bearing Gandhiji's signature which are included in this Volume are attributed to Gandhiji, on grounds which have been explained at some length in the Preface to Volume I of the CWMG.

In reproducing English material, every endeavour has been made to adhere strictly to the original. Obvious typographical errors have been corrected and words abbreviated in the text generally spelt out. Variant spellings of names have, however, been retained as in the original.

Matter in square brackets has been supplied by the Editors. Quoted passages, where these are in English, have been set up in small type and printed with an indent. Indirect reports of speeches, as also passages which are not by Gandhiji have been set up in small type.

While translating from Gujarati and Hindi, efforts have been made to achieve fidelity and also readability in English. Where English translations are available, they have been used with such changes as were necessary to bring them into conformity with the original.

The date of an item has been indicated at the top right-hand corner; if the original is undated, the inferred date is supplied within square brackets, the reasons being given where necessary. The writings are placed under the date of publication, except where they carry a date-line or where the date of writing is ascertainable.

In the source-line, the symbol S. N. stands for documents available in the Sabarmati Ashram Preservation and Memorial Trust and Sangrahalaya, Ahmedabad; G. N. refers to those available in the Gandhi National Museum and Library (Rashtriya Gandhi Sangrahalaya), New Delhi and C. W. denotes documents secured by the Collected Works of Mahatma Gandhi. Among the abbreviations sometimes to be found, "Lt. G." and "L.G." stand for "Lieutenant Governor".

A note on sources relating to the period covered is given at the end of the Volume.

ACKNOWLEDGEMENTS

For material in this volume we are indebted to the Navajivan Trust, the Gujarat Vidyapith Granthalaya, the Sarabhai Foundation and the Sabarmati Ashram Preservation and Memorial Trust and Sangrahalaya, Ahmedabad; the Gandhi National Museum and Library (Rashtriya Gandhi Sangrahalaya), the National Archives of India, the Marwari Public Library, the Jamia Millia Islamia Library, the Nehru Memorial Museum and Library and the Kerala Pavilion, Gandhi Darshan, New Delhi; Pretoria Archives, Pretoria; the Tolstoy State Museum, Moscow; the Kashi Vidyapith, Varanasi; Shri Anand T. Hingorani, Smt. Arati Sen, Shri Arjun Jairamdas, Shri Awadhanandan, Shri Balachandran, Smt. Beladevi Nayyar, Shri Bhagwanji P. Pandya, Shri Bhushanlal Shah, Shri C. Visvanathan, Shri G. D. Birla, Shri M. R. Bob, Smt. Gangabehn Vaidya, Shri Ghulam Rasool Qureshi, Shri Gunwant Umiyashankar Mehta, Jhaveri Brothers, Smt. Kusumbehn Desai, Shri M. S. Kelkar, Smt. Marjorie Sykes, Smt. Mirabehn, Shri Narayan Jethalal Sampat, Shri Narandas Gandhi, Shri Paul Hockings, Smt. Premibehn, Shri Pyarelal, Smt. Radhabehn Chowdhari, Shri Ramdas Chaitanya, Shri Raojibhai M. Patel, Shri Suryakant C. Patel, Dr. Sushila Nayyar, Shri L. N. Tolstoy, Shri Valji G. Desai, Shri Yudhvir Singh; the publishers of the books: *Ashram Bhajnono Swadhyaya*, *Autobiography of a Yogi*, *Bapujini Sheetal Chhayaman*, *Bapuki Prem Prasadi*, *Bapuna Patro-3: Kusumbehn Desaine*, *Bapuna Patro-7: Chhaganlal Joshine*, *Gandhiji aur Rajasthan*, *Gandhi Yuga Ke Sansmarana*, *Golden Book of Dilip Kumar Roy*, *Gujarat Mitra ane Gujarat Darpan*, *Mahadev Desai's Early Life*, *Manavtana Prahari - Pannalal Jhaveri*, *Motana Man*, *Panchven Putrako Bapuke Ashirvad*, *Purusharthi Kantiprasad*, *Romain Rolland and Gandhiji: Correspondence*, *Sansmarano*, *Striyon ane Samajseva*; and the following newspapers and journals: (*The*) *Bombay Chronicle*, *Golden Jubilee Issue*, *Gujarati*, (*The*) *Natal Mercury*, *Samalochak*, *St. Stephen's College Magazine No. 32*, (*The*) *Star*.

CONTENTS

1. FRAGMENT OF A PETITION

[*1894*][1]

An Indian member of the British House of Commons, should he come here, would not be fit for becoming a voter. We thank your Honour for receiving this deputation, and the patience and courtesy shown us, and implore you to use your Honour's powerful influence to see full justice is done to Indians.

It is justice we want, and that only.

From a photostat : S.N. 881

2. DIARY, 1894[2]

June 22, Friday

Wrote to Jayshanker and Brother[3]. Read [*Kavya*] *Dohan*. Translated the judgment, etc.

June 23, Saturday

Telegram from Tayob[4] saying he would leave Monday.

June 24, Sunday

Went out for a picnic with Abdoolla[5]. There [was] some rowdyism there. Received a long letter from Brother discussing *Gita*. Paul came in the evening. Discussed the condition of the [Indians] with him. He said he would talk to Burn about partnership.

June 25, Monday

Drafted a petition[6] regarding the Franchise Law Amendment Bill. Read the *Gita*.

[1] 1894 a Franchise Law Amendment Bill, which deprived British Indians of any voting rights, had been introduced in the Natal Assembly (*vide* Vol. I). The petition of which this fragment formed part was presumably submitted in that year to someone in authority, who cannot be identified.

[2] The text, in Gandhiji's hand, is damaged in many places. Wherever possible words have been supplied in square brackets. In this diary Gandhiji has frequently used abbreviations, such as, 'fr' for 'from', 'w' for 'with', 'wd' for 'would', 'rd' for 'received', and so on. These have been spelt out.

[3] Lakshmidas Gandhi

[4] Mahomed Tayob

[5] Abdoolla Hajee Adam, President of the Natal Indian Congress

[6] To the Natal Legislative Assembly; *vide* Vol. I, pp. 128-32.

June 26, Tuesday

Received a letter from Tayob. Telegraphed to him "Your letter. Have . . . God fully. Start today. We shall talk over matter re . . . settlement document passed between Friggens & Dada. . . . Showed petition to Laughton[1].

June 27, Wednesday

Telegraphed to the Speaker asking whether the [petition was] received although the Bill [had] passed the committee [stage. He] replied it was too late as the [Bill] was to be read a third time. [Requested] the Legislative Assembly to [postpone] the third reading. Sent also telegrams to Escombe[2], Tatham & Hitchins[3] in Abdoolla's name. Sent copies [of] the petition to the editors of *Mercury*[4] & *Advertiser*[5].

June 28, Thursday

Abdoolla, Rustomji[6], two coolies and myself went to Maritzburg. Saw there Labistour who congratulated me on the petition but could not help in any way although the [prayer] was very just. Saw Escombe & Hitchins who also admitted the justice but could not help. Attended the 3rd reading which was postponed. There were many Indians in the gallery. A man named Neal saw me. Saw Tatham who said he could not do [anyth]ing & that he was . . . Indians come voting.

June 29, Friday

Left for Durban. Escombe & Hitchins were in the same [compartment.] Escombe said the debate in the second reading [was] the real reason for passing the Bill. The object was to prevent Indians from coming any more. Saw Robinson[7] before leaving. [He admitted] the justice but said he did not make any definite promise. Saw . . . & Archibald. They too fully admitted the justice but could do [nothing], the measure being a Government measure.

[1] F. A. Laughton

[2] Sir Harry Escombe; Attorney-General; Premier of Natal in 1897. He had pleaded for Gandhiji's admission to the Bar of the Natal Supreme Court.

[3] Charles T. Hitchins

[4] *The Natal Mercury*

[5] *The Natal Advertiser*

[6] Parsi Rustomji

[7] Sir John Robinson, Premier and Colonial Secretary, Natal (1893-7)

June 30, Saturday

Paul came to see me being sent for. Told him to go to [England if] possible and in the meantime to work for the Indians & induce them [to give up the] habit of drinking. He seemed to like the proposal being printed in the papers & favourably [commented] upon. Saw Campbell[1]. He too admitted the justice of the [prayer. Saw] Escombe. He admitted his former promises but said he had . . . The utmost he would do would be to see that the firms that had [property] should have votes. Telegraphed to T. & received a reply.

July 1, Sunday

Wrote a long letter to Dr. Stroud; also to Barn De Matalha, [Jennings] & to Tayob. About 100 Indians met. Spoke to them for 45 [minutes]. Exhorted them to talk less & work more, to have [unanimity] & to subscribe. The speech seemed to have made a favourable impression. Paul came and said he was going to work seriously.

July 2, Monday

Bill was read a 3rd time. . . . Drafted . . . and sent a letter to [Tatham that] the Indians protested against his attitude towards the Indians. Saw Maydon who . . . said he was quite willing that a commission should be moved for and that Indians should not be indiscriminately disqualified and also that some of his . . . Indian electors were six times better than his white electors. Letter from Brother.

July 3, Tuesday

Drafted a petition to the Legislative Council.[2] Telegraphed to Governor [asking him to] appoint time to see. He was in Durban & therefore received the deputation here in Town Hall.[3] Drafted a letter [to] the members of both the houses.[4] It was printed. Sent the petition to Campbell. Received a letter from Bird[5]. Wrote to [him.]

[1] Henry Campbell, advocate and chief agent for the Transvaal British Indian merchants

[2] *Vide* Vol. I, pp. 138-9.

[3] *Ibid*, pp. 136-7.

[4] *Vide* "A Circular Letter to Legislators," Vol. I, pp. 135-6. It is, however, dated July 1.

[5] C. Bird, Principal Under-Secretary, Colonial Office, Pietermaritzburg

July 4, Wednesday

Received a letter from Bird also [regarding] deputation that waited upon Premier.[1] Received a letter from Tayob. Wrote to Bird, [also] to Tayob. Telegraphed to Campbell who [replied that the] petition was presented [but ruled] out of order. Telegraphed again . . . ered post all the lette[rs to the] members. Translated for Abdoolla.

July 5, Thursday

Received a letter from Campbell as to how petition was ruled out of order. Also a letter from Tatham. Drafted another long petition to Council.[2] Sent it with a letter to Campbell. Drafted a letter in reply to Tatham, and sent it.

July 6, Friday

Received a letter from Bird saying petition to Home Government[3] may be printed and their original signatures need not be applied to the other two copies. [Wrote to Miabhai] a long letter and also to Brother. Received a letter from Ramsay & the book . . . .

July 7, Saturday

Wrote to *The Mercury* about the constitution of the Mysore Assembly.[4] Sent £ 10 to Dadabhai[5].

July 8, Sunday

A letter from Jayshanker and one from Ruffe. The educated youths (Indian) about . . . assembled. I spoke to them for ¾ hours on political activity, drunkenness and self-respect. They seemed to have been favourably impressed.

July 9, Monday

Began to draft the petition to the Home Government. Paul saw it. Received *The Vegetarian* containing Mrs. Besant's[6] speech on vegetarianism. Wrote to Tayob in reply to his . . .

[1] *Vide* Vol. I, pp. 133-5.
[2] *Ibid*, pp. 140-44.
[3] *Ibid*, pp. 147-57.
[4] *Ibid*, pp. 144-5.
[5] Dadabhai Naoroji
[6] Annie Besant

July 10, Tuesday

Finished and sent the petition to the Press. Sent Mrs. Besant's speech to the editor, *Mercury* with a request to publish it. Sent a petition to the Governor[1] requesting him not to send his dispatch before the Indian petition was received.

July 11, Wednesday

My letter appears in today's *Mercury*.

July 12, Thursday

Worked at the petition.

July 13, Friday

Wrote to Dadabhai enclosing a copy of the petition to Home Government.

July 14, Saturday

Wrote to Jayshanker. Ramsay's son saw me on Thursday and said he would send 2,000 signatures from Verulam. An article signed Ramnath appeared in *The Advertiser* against the Indians.

July 15, Sunday

[Paul] sent about 11 Indians to make copies. He works very well and is very attached to me.

July 16, Monday

[Contrary] to my expectations Joosub[2] brought 1,500 signatures from Verulam. Letter from Brother and Oldfield[3].

Sent the petition to the P.O. but [it] was not accepted being above [weight]. Requested A. to let me go or give a definite reply. He said he would see that all the expenses were paid and also the furniture, expenses, etc. Paul was very anxious that I should stop.

July 17, Tuesday

Sent the petition through the railway agency. Went with A. to see rooms. A spl. . . room was found for 2-15-0 and a house in Beach Grove for £ 8. A. said it was decided to make me a written request to stop here and that he would make me a present of the furniture, fees for admission and books.

[1] Vide Vol. I, p. 146.
[2] Joosub Abdul Karim
[3] Dr. Joshua Oldfield, editor of *The Vegetarian*

July 18, Wednesday

Have not been doing anything in particular for the past few days.

July 19, Thursday

Looked for house A. says I should take his room in Grey Street for £ 4 per month.

July 20, Friday

Wrote to Ramsay enclosing Mrs. Besant's lecture and letters for Baker & Dr. Stroud & also to Mrs. Hutchinson.

July 21, Saturday

Dr. B. refused to let the house in West St. Gave the account to Abdoolla yesterday. Made translation for Arthur. Went to Umgeni with A. Saw Escombe who said I should take out the licence as advocate. He said also that the Franchise petition having been signed by 8,000 Indians would serve the purpose of the Government. He said the argument about the unfitness of Indians was all twaddle. The only argument was that of policy. He admitted that the Bill was unjust in so [far] as it did not provide for the children of those who were already on the [list] and also for those who had property and whose representatives may come hereafter.

July 22, Sunday

Had been to see Paul. Talked again about England. Advised him to get rid of all useless expenditure. Had been for a walk with A. Received yesterday a letter for Mrs. Lewis[1].

July 23, Monday

Abdoolla received a letter from Baker who says he should be given 5 p.c. of the purchase price instead of 2½ p.c. I drafted a reply to this. Read *Nala Damayanti.*

July 24, Tuesday

Read *Okha Haran.* Had a long walk with Dada Sheth[2].

July 25, Wednesday

Translated the Franchise petitions to Council and Home Government. Wrote a letter to Baker for Abdoolla. Paul came

[1] Mrs. A. M. Lewis

[2] Dada Abdulla of Dada Abdulla & Co., for whose law-suit Gandhiji had initially gone to South Africa

and asked if I would join Coakes and pay a premium. I said I would join but not pay a premium. I told him also that I was preparing to depart and told him that he should not show over-anxiety to Coakes.

July 26, Thursday

Told A. that unless everything was settled by next [week] I would understand that I must go. Paul saw me and said Coakes would give a share and not require a premium. Wrote letters to Dadabhai, Sir William Wedderburn, Pincott[1], Caine[2], *Echo*, [*The*] *Star*, *Chronicle*, [*The*] *Times of India*, *Bombay Gazette*, *Amrita Bazar Patrika*, *Gujarati Kaisari Hind*, Digby, Chhaganlal[3] and *India* enclosing petitions. Wrote to Portuguese consul for A. Wrote two letters for Moosa Haji Adam. A. said the house in Beach Grove will be let for £ 6½. Wrote to the Registrar of the Supreme Court inquiring about time for licence.

July 27, Friday

Read Samal Bhatt's poems. Paul came and said Coakes has appointed 10 to 1 to see me tomorrow. Paul wrote to me on behalf of the magistrate asking me to translate a document. I sent him the translation.

July 28, Saturday

Saw Coakes. He seemed to be anxious to enter into partnership. He said he would give 25 p. c. for the first six months and 30% for the last six. He seemed to be quite sincere. A postcard from Brother asking me to return soon. Drafted a letter to Baker for A. and also to Sir Donald.

July 29, Sunday

Had a long walk to Umgeni. Read *Kavya Dohan*. Did not like to read *Ras*, etc., connected with Krishna. Received a letter from Registrar, Supreme Court, enclosing Supreme Court rules for admission of advocates and attorneys.

July 30, Monday

Saw Coakes. He was agreeable to paying a ⅓ rd share.

[1] F. Pincott
[2] William Sproston Caine
[3] Chhaganlal Gandhi

July 31, Tuesday

Received the draft agreement from Coakes. The House in Beach Grove accepted at 6/10.

August 1, Wednesday

Sent the draft agreement with alterations and additions.

Discussed with him the alterations. He said he was willing to give me credit for the cases entrusted to me but conducted by him but that it was not usual to put that in a deed of partnership. Wrote to Tayob.

August 2, Thursday

Saw Coakes, gave him a cheque for £ 30 for fees for advocate's licence and interpreter's.

August 3, Friday

Wrote to Oldfield, Annie Besant, President, L.V.S.[1]; also to Kegan Paul, Brother, Mehta, Chhaganlal & Mrs. Lewis. Drafted a letter to Lord Reay for Abdoolla, etc., regarding petition.

August 4, Saturday

Signed the agreement of partnership. Signed the petition. Received a letter from P. Davis saying they would charge 10-10-0 for the Natal laws. Consequently sent them £ 10-10-0 cheque from A. by registered post.

August 5, Sunday

Received a letter from Baker enclosing 5 introduction letters. Wrote to Baker and to Purshottam Desai. Drafted for A. a letter to Baker. Began Urdu. Finished the alphabet.

August 6, Monday

Could not do much.

August 7, Tuesday

Removed to the house in Beach Grove. The letter of request was presented this evening. Saw Laughton. Talked to him about Theosophy. He said he would give me all the help he could.

August 8, Wednesday

Many came with the notice of application that Hillier sent out.

[1] London Vegetarian Society

August 9, Thursday

Wrote to Dr. Stroud yesterday asking him to send the books. Saw Askew, Voysey Dalton and John Cowey. All were nice, particularly Askew. Coakes has won the application case.

August 10, Friday

Saw Mrs. Baker in the evening. She was cold. A waiter came to see me not by the front door. Wrote a letter for Narayanswami to the Post Master General. He gave 10/- today for making enquiries for him regarding a £5 money order. Heard yesterday from A. that Ruffe is going to oppose my application for interpretership in Hindustani. Drafted a letter from Rustomji to Marshall Campbell. Wrote to Brother, Vora and Juta in Capetown. Enclosed 2 £5 Bank of England notes to Vora for law books. Wrote to Livingston a note enclosing anti-vivisection pamphlet by Mehta.

August 11, Saturday

Rustomji & P. Dowjee[1] gave each £ 12. Ruffe dined with me. Attended the Blue Ribbon Meeting. It was a failure. There were recitations not . . . meeting where Jesus would preside. Ruffe talked about the Hindustani. Wrote to Byrne and Whitaker.

August 12, Sunday

Had a long sleep. Read law. The meeting that was to be held has been postponed.

August 13, Monday

Wrote to Trotter & Chire regarding vegetarianism. Voysey called with a Salvation Army captain. Had a short chat with him. Have invited him to dinner for Friday. Had tea with Askew. His wife seems to be well up in Christian teaching. Both were kind.

August 14, Tuesday

Voysey saw me with a Salvation Army captain. Wrote to Brunton Thomas & Brown about vegetarianism. Had tea with Askew. Both he and his wife were very kind. Dissuaded a Bengalee man from following up another.

[1] P. Dowjee Mahomed

August 15, Wednesday

Met D'hotman. He said he would give all the help he could. Ruffe came and asked for £ 5. I said that was left to Mr. Coakes & that I was not myself in a position to render any such aid. Received a reply from Trotter.

August 16, Thursday

A letter from Jayshankar from Zanzibar and one from Dr. Stroud. Wrote to Jayshanker. Settled with Yasinkhan. He paid 10/-. The man Ibrahim paid 7/6. Several [licensed] eating-house men came. I told them they will have to pay £ 50. Wrote a stiff letter to Dawd for not coming. Settled with Khajamiyan.

August 17, Friday

Signed the deed of lease. Received a letter from Baker & from P. Davis & also from Jayshanker. Wrote to Jayshanker Pretoria, to Jayshanker Zanzibar, to Vora asking him to subscribe to the *Weekly Times*, to Trotter about vegetarianism, to Brother about Harakhchand. Sent tracts to Trotter and a copy of today's *Mercury* to Dadabhai. The Salvation Army captain dined with me. He had a long chat with me. He however could not persuade me that Christianity was the only true religion. I lent him *The New Gospel of Interpretation*. He gave me book called *All the World*.

August 18, Saturday

Received a letter [from] Miss Brunton regarding vegetarianism. Wrote to Mrs. Mary Alling Aber subscribing to a copy of *Spirit* and making a few remarks on 'Souls'. Saw J. A. Polkinghorne. It was a trouble for him to see me. He could not bear my company and wished every moment that I was gone. The situation was extremely embarrassing. I could not possibly leave the moment I met him. It was decided at Abdoolla's that a meeting should be held on Monday and Wednesday.

August 19, Sunday

Was unwell. Advised Abdoolla as to evidence in Ujamshi's case. Translated Abdoolla's affidavit statement and evidence.

August 20, Monday

Letter from Jayshanker. Wrote to him and to Miss Brunton as also to Mr. Spiprian. Sent a copy of *The Vegetarian* to Miss Brunton. Labistour wanted to see me with regard to my

petition. Saw him and he said I should produce a certificate as to the character of my family. He also suggested that Baker should telegraph as to my fitness. I telegraphed to Baker. Got a certificate from Abdoolla, Haji Dada & Moosa Hajee Adam. Wrote to Labistour sending him certificate and wishing it to be understood that the certificate should not be treated as a precedent for other similar cases.

August 21, Tuesday

A big meeting yesterday where about 100 attended. They accepted my proposals. Wrote to Ruffe and Baker enclosing a cutting from *The Vegetarian.*

August 22, Wednesday

Coakes dined with me. Talked about the Congress[1]. He sympathized but said he would have to consider whether he would identify himself with the movement. There was a big meeting. The hall was well decorated. About 100 men attended. There was much enthusiasm. The meeting was closed at 11.45 p.m.

August 23, Thursday

People came in and paid subscriptions. Askew sent me an invitation to pass Sunday with him.

August 24, Friday

Wrote some letters for Abdoolla. There was a question in the House of Commons with regard to the Franchise. A letter from Ruffe.

August 25, Saturday

Saw Askew yesterday. Paul dined with me last evening. Talked to him very seriously about life and its uses. Bought a suit at Harvey & Greenacre's. Wrote to Dr. Stroud on vegetarianism.

August 26, Sunday

Dada Sheth had breakfast with me. Passed the whole day with Askew. I was introduced to his father-in-law Mr. Watson who is a very kind gentleman. Attended the Wesleyan Church with him. Mrs. Askew is an extremely kind lady. Had a long chat on vegetarianism. In the evening Askew preached in one of the Wesleyan chapels in West St. Received a letter from Ramsay.

[1] The Natal Indian Congress, which was established on August 22, 1894, with Abdoolla Haji Adam as President and Gandhiji as Hon. Secretary

August 27, Monday

Drew up a deed of partnership for Pragji Bhimbhai. Read the rules of the Supreme Court. Also Dadasahib's essays. Coakes has invited me to dine with him tomorrow.

August 28, Tuesday

Askew saw me. Had invited him to dine with me on Thursday. Wrote to Escombe asking him what day would suit him for taking up my application. Wrote to Hoosen Ibrahim.

August 29, Wednesday

Drafted deed of partnership for K. S. Pillay. Finished the minutes of the last meeting. Dined last evening with Coakes. Was introduced to some of his friends.

August 30, Thursday

Received a letter from Hoosen Ibrahim enclosing a cheque for £ 10 for Dada Abdoolla & Co. A letter to Coakes from Pitcher saying he could not see Escombe and that the Natal Law Society was going to object. Wrote to Hoosen Ibrahim asking him to send £ 10 more and fees. Wrote to Ruffe. D'hotman saw me. There was a meeting of the Congress. Askew dined with me.

August 31, Friday

Telegram from Escombe saying my application he will move on Monday. Telegraphed to manager Imperial Hotel to keep one room for me.

September 1, Saturday

Left for and reached Maritzburg. M. H. Adam came with me. Later on came Peeran & Doroosamy and in the evening came Rustomjee & Dowd. Telegram from Dada & Coakes in reply to mine.

September 2, Sunday

There was a large meeting. About 41 signed.

September 3, Monday

Was admitted[1]. Had to put off the hat[2]. The application for admission as translator withdrawn. Received about 7 telegrams of congratulation.

[1] As advocate to practice in Natal courts
[2] To conform to the Court practice; *vide* Vol. 1, pp. 347-8.

September 4, Tuesday

Letters from Dadabhai returning £ 10, Tayob, Jayshanker and Whitaker, a vegetarian. Wrote to Whitaker sending foods and *The Vegetarian*. A telegram from Baker.

September 5, Wednesday

Telegraphed to Baker.

September 6, Thursday

Abdoolla came. A sympathetic notice of my admission appears in *The Witness* and *Mercury*.

September 7, Friday

There was a meeting yesterday. A European attended the meeting. There was some opposition to Paul being elected as President from Steven. It was afterwards withdrawn. Gopee Maharaj's case came up today. Coakes had charge of it. A letter of congratulation from Steven.

September 8, Saturday

Called on Benningfield. He was not in the office. It rained heavily. It was settled that A. should telegraph from P. if I was required.

September 9, Sunday

The committee meeting of the Congress was held. Dr. Prince came. Letter from Jayshanker.

September 10, Monday

A letter from Mehta. Accepted Deloosea's case for £ 8-5-0 after telling her that she would lose whether she had an attorney or not. Colondo [*sic*] Veloo Pillay paid £ 12.

September 11, Tuesday

Coakes took Deloosea's case and won. She paid £ 2 more. Gopee Maharaj case was adjourned to Friday. Received a letter from Edward Baxter of Maritzburg asking if I would employ him as clerk for £ 200. Wrote declining the offer. Ward wrote for a loan of £ 2. Declined.

September 12, Wednesday

Saw Benningfield. Offered £ 11 for the law books. Received a letter from Desai inviting me. Wrote declining. Letters from

Amod Bhayat, Suleiman & Dawd Mahomed. Wrote to them acknowledging subscriptions sent. Drew up a deed. Received a note from Arthur begging for money. Gabriel came to ask for money too. Read yesterday Digby's *India for the Indians and for England*.

September 13, Thursday

Drew out a power of attorney for Moosaji Amod.

September 14, Friday

Conducted Dada Abdoolla's case. Had a meeting of the educational association. Gave an address on plain living.

September 15, Saturday

Coakes said the Manager of the A. B. Corporation would give 4½ p.c. on a fixed deposit for [a] year at least. That he would charge no ledger fees and would make no charge for opening account. Received a letter from Mahomed Essackji with a book for translation. Wrote to [him] saying he should send £ 1-1-0 for charges. Naran's services have been retained by me. Jeeva at £ 3 per month.

September 16, Sunday

Saw Askews at their house. Mrs. A. did not like me to chat on vegetarianism or Buddhism [for] fear that her children may become contaminated. She questioned my sincerity. Said I should not go to their house if I was insincere and not seeking the truth. I said it was not within my power to make her believe that I was sincere and that I had [no] wish to thrust myself on her as a companion. I told her also that I did not go to [her] place as a spy to convert her children. Dined with Rustomji in the evening. Mehta [told] the whole story of his wonderful vision. Wrote to Abdulla.

September 17, Monday

Received a letter from Brother, one from Mehta, one from Dadabhai and one from Chhaganlal.

Wrote to Brother and Mehta. Wrote to Abdulla.

September 18, Tuesday

Had a very boisterous meeting of the Congress Committee. Ward came in. . . . to speak, was not allowed and so went away threatening to write in the papers.

September 19, Wednesday

Gopee Maharaj case came up today. Got judgment with costs. Sent Baker a clip[ping] from *The Advertiser* containing an account of McNeill's services. Wrote to Abdul Rahman at . . . .

From the original : S.N. 32320

3. *LETTER TO PHEROZESHAH MEHTA*

CENTRAL WEST STREET,
DURBAN,
August 9, 1895

THE HON'BLE PHEROZESHAH MEHTA
M.R.C. & C. & C.
BOMBAY

SIR,

By direction of the Indian community I beg to send by registered book [-post] four copies of the petitions to Home Government[1] and the Indian Government[2] regarding the Immigration Law Amendment Bill passed by the Natal Parliament. I have to request you to extend your active sympathy to the Indians in South Africa.

I am,
Yours faithfully,
M. K. GANDHI

From the original: Pherozeshah Mehta Papers. Courtesy: Nehru Memorial Museum and Library

[1] *Vide* Vol. I, pp. 232-42
[2] *Ibid*, pp. 242-4.

4. *TELEGRAM TO P. S. TO LT.-GOVERNOR, TRANSVAAL*

British Indian Association,
Box 299,
Johannesburg,
February 28, 1903

To
Private Secretary
His Excellency Lieutenant-Governor

RESPECTFULLY PRAY FOR EARLY RELIEF REGARDING INDIAN STORES CLOSED.[1] WAKKERSTROOM AND RUSTENBURG BOTH SUFFERING HEAVILY.

Bias[2]

Pretoria Archives : LG. 92 97/LG

5. *TELEGRAM TO P. S. TO LT.-GOVERNOR, TRANSVAAL*

British Indian Association,
Box 299,
Johannesburg,
March 5, 1903

To
Private Secretary
His Excellency Lieutenant-Governor

ASSOCIATION AGAIN RESPECTFULLY VENTURE TO REMIND HIS EXCELLENCY ABOUT RUSTENBURG AND WAKKERSTROOM INDIAN STORES WHICH STILL REMAIN CLOSED. OWNERS SUFFERING HEAVILY.

Bias

Pretoria Archives : LG. 92 97/LG

[1] The stores had been refused trading licences ; *vide* p . . .; also Vol. III, pp. 342, 346-8, 557-8 and 560-1.

[2] Telegraphic address of the British Indian Association, Transvaal, of which Gandhiji was the Honorary Secretary

6. *TELEGRAM TO P. S. TO LT.-GOVERNOR, TRANSVAAL*

British Indian Association,
Box 299,
Johannesburg,
March 12, 1903

To
Private Secretary
His Excellency Lieutenant-Governor

ASSOCIATION WILL HIGHLY APPRECIATE SOME REPLY REGARDING BRITISH INDIAN STORES STILL REMAINING CLOSED RUSTENBURG AND WAKKERSTROOM. SUSPENSE VERY PAINFUL TO PARTIES CONCERNED.

Bias

Pretoria Archives: LG. 92 97/LG

7. *TELEGRAM TO P. S. TO LT.-GOVERNOR, TRANSVAAL*

British Indian Association,
Box 299,
Johannesburg,
March 24, 1903

To
Private Secretary
His Excellency Lieutenant-Governor

ASSOCIATION HUMBLY THINKS SOME DEFINITE REPLY MAY NOW BE GIVEN REGARDING RUSTENBURG AND WAKKERSTROOM STORES WHICH HAVE REMAINED CLOSED VERY LONG.

Bias

Pretoria Archives: LG. 92 97/LG

8. *LETTER TO COLONIAL SECRETARY, TRANSVAAL*

BRITISH INDIAN ASSOCIATION,
BOX 299,
JOHANNESBURG,
March 25, 1903

TO
THE HONOURABLE COLONIAL SECRETARY
PRETORIA

SIR,

I have the honour to draw your attention to the enclosed copy of the notice served on British Indian store-keepers by the Magistrate in Pietersburg.

The notice has naturally produced consternation among the Indians in Pietersburg.

The threat conveyed by the notice was first given in December last. As you are aware, the matter was brought before Mr. Chamberlain[1], but the Supervisor of Asiatics assured the Right Honourable gentleman that he had fixed up the thing with the Magistrate and that the licences would be renewed from quarter to quarter.

Again when the Magistrate in spite of the above assurance insisted on giving the notice that the licences issued last year to Indians in the town who were not trading before the War would not be renewed after the 31st March, the Supervisor was approached, and he gave the assurance that his understanding with the Magistrate was that the licences should be issued from quarter to quarter and stopped after 31st March.

But the Magistrate still insisting on giving the notice above referred to, the complaint was placed before you personally, first by Mr. Lunnon[2] and then by Mr. Gandhi both of whom, my Committee understands, were told not to bother about the notice and to advise the store-keepers concerned to take out quarterly licences and that they would be renewed from time to time at the end of every quarter.

[1] Principal Secretary of State for Colonies; *vide* Vol. III, p. 327.
[2] A solicitor of Pretoria

The men on the strength of the assurance took out the licences. And yet, my Committee is grieved to find, the notice herein referred to has been served by the Magistrate who evidently intends to enforce the threat first held out.

My Committee will be greatly obliged if you will be good enough to let me know by wire whether the Government will be pleased to instruct the Magistrate to withdraw the notice in question or to give my Committee the assurance that the threat covered by the notice will not be enforced.

I have the honour to be,
Sir,
Your obedient servant,
ABDOOL GANI
CHAIRMAN, BRITISH INDIAN ASSOCIATION

Pretoria Archives: LG. 97/12 Asiatics. 1902-1906

9. *TELEGRAM TO P. S. TO LT.-GOVERNOR, TRANSVAAL*

BRITISH INDIAN ASSOCIATION,
BOX 299,
JOHANNESBURG,
March 28, 1903

TO
PRIVATE SECRETARY
TO LIEUTENANT-GOVERNOR

REPLYING TO ENQUIRY HOOSEN AMOD WAKKERSTROOM SENDS FOLLOWING STARTLING WIRE: "LOCATION HERE ABOUT TWO MILES AWAY BUT NOT OCCUPIED. HOW CAN TRADE THERE. NO INDIAN LOCATION HERE NOR OTHER INDIAN IN PLACE."

BIAS

Pretoria Archives : LG. 92 97/LG

10. LETTER TO P. S. TO LT.-GOVERNOR, TRANSVAAL

British Indian Association,
Box 299,
Johannesburg,
March 28, 1903

To
Private Secretary
to His Excellency the Lieutenant-Governor
Pretoria

Sir,

I have the honour to acknowledge your telegram of yesterday's date, informing the Association that His Excellency has been pleased to instruct the Magistrate at Rustenburg to grant the licence to Suleman Ismail[1] but that the Magistrate at Wakkerstroom has properly refused the licence to Hoosen Amod[2] as there is a Location in Wakkerstroom.

I am to tender the Association's respectful thanks to His Excellency for granting relief to Mr. Suleman Ismail.

As to Mr. Hoosen Amod my Committee is enquiring into the condition and position of the Location at Wakkerstroom but in the meantime my Committee would humbly draw His Excellency's attention to the fact that the principle that the decision seems to lay down is fraught with very serious consequences to the whole body of Indian traders. For the Licensing Officers may refuse licences to old Indian traders to continue to trade in towns where there are Locations set apart for Indians. Almost in every township of importance, the Indian merchants are liable to be compelled to trade in Locations. This would virtually mean that Indian merchants now trading in towns may at any time have to close business altogether. For the trade in towns is by no means always of the same description as in Locations.

Hoosen Amod's case, in my Committee's humble opinion, is probably the strongest that could be imagined. He has been trading in Wakkerstroom for over ten years under licence granted

[1] & [2] *Vide* p. 16.

in his own name, a privilege that very few Indians enjoyed during the old regime. He is the only Indian merchant in the midst of many European merchants trading in towns. He held a licence up to the outbreak of War. Almost every Indian occupying a similar position has been granted a licence. This case was brought before Mr. Chamberlain's notice on the strength of a newspaper report that his licence was to be refused for this year. The Right Honourable gentleman was not disposed to credit the report.

Hoosen Amod brought out from Durban Mr. Goodricke, a solicitor, who waited on the Assistant Colonial Secretary who, my Committee understands, assured Mr. Goodricke that at least temporary permission would be granted to Hoosen Amod to open his store pending consideration of his case as to a full license on its merits.

My Committee, therefore, respectfully requests His Excellency to reconsider the decision and order the licence to be granted to Hoosen Amod, if only temporarily pending final decision.

I have the honour to be,
Sir,
Your obedient servant,
ABDOOL GANI
CHAIRMAN, BRITISH INDIAN ASSOCIATION

Pretoria Archives : LG. 92 97/LG

11. LETTER TO P. S. TO LT.-GOVERNOR, TRANSVAAL

BRITISH INDIAN ASSOCIATION,
BOX 299,
JOHANNESBURG,
March 28, 1903

TO
THE PRIVATE SECRETARY
TO HIS EXCELLENCY THE LIEUTENANT-GOVERNOR
PRETORIA

SIR,

I have the honour to enclose herewith a letter addressed by the Association to His Excellency the Lieutenant-Governor regarding a notice sent by the Magistrate at Pietersburg to the British Indian store-keepers there. The promise referred to in

the letter was made by Mr. W. E. Davidson[1]. A reply has been received today from the Colonial Office signed by Mr. W. H. Moor, copy of which is enclosed herewith.

My Committee felt much aggrieved at the nature of the reply from Mr. Moor, in spite of the promise given by Mr. Davidson and the assurance given by the Supervisor of Asiatics. My Committee has telegraphed to Mr. Davidson personally but as the matter is of great importance and the quarter ends on Tuesday next, my Committee has decided to simultaneously approach His Excellency also.

May I request a telegraphic reply to this representation?

My Committee trusts it will be pardoned for the trouble it is often obliged to give to His Excellency for which the grave turn the events are taking for the community is the only excuse.

I have the honour to remain,
Sir,
Your obedient servant,
ABDOOL GANI
CHAIRMAN, BRITISH INDIAN ASSOCIATION

Pretoria Archives : LG. 97/12 Asiatics. 1902-1906 97/1/K. C. 24-8-59

12. LETTER TO P. S. TO LT.-GOVERNOR, TRANSVAAL

BRITISH INDIAN ASSOCIATION,
Box 6522,
JOHANNESBURG,
April 2, 1903

TO
THE PRIVATE SECRETARY
TO HIS EXCELLENCY THE LIEUTENANT-GOVERNOR
PRETORIA

SIR,

With reference to the Association's telegram[2] dated the 28th ultimo regarding the Wakkerstroom licence, my Committee has now received a confirmed report from the ex-Receiver of Revenue under the old Government, which I have the honour to enclose herewith. It bears out the telegram and shows that although a site was selected in 1899 by the late Government for an Indian

[1] Colonial Secretary; *vide* also Vol. III, p. 348.
[2] *Vide* p. 19.

Location, it was never and is not now occupied. My Committee feels sure that Hoosen Amod is not expected to remove to that site.

Since the Magistrate, according to newspaper reports, refused a licence, yielding to pressure from the local Chamber of Commerce, Hoosen Amod has sent my Committee a document signed by some Europeans in the place showing that they have no objection to the licence being granted to him. It may also be mentioned that his custom is largely European. That the local traders should object is not strange.

Mr. Goodricke, his solicitor, met with an objection that he was not trading immediately before the War. So he had two affidavits prepared, one from the late Manager of the National Bank and the other by himself showing that he was trading till the October of 1899. These have been handed to my Committee and are hereto attached.

Thus every conceivable objection has been answered and my Committee ventures to think that if any Indian deserves a licence to trade in a township, the first is Hoosen Amod. My Committee, therefore, humbly trusts that early relief will be granted in the matter.

I have the honour to remain,
Sir,
Your obedient servant,
ABDOOL GANI
CHAIRMAN, BRITISH INDIAN ASSOCIATION

Pretoria Archives : LG. 92 97/LG

13. *LETTER TO P. S. TO LT.-GOVERNOR, TRANSVAAL*

British Indian Association,
Box 6522,
Johannesburg,
April 11, 1903

To
Private Secretary
to His Excellency the Lieutenant-Governor
Pretoria

Sir,

(1) The Committee of the Association ventures respectfully to approach His Excellency regarding the Government Notice No. 356 of 1903[1] published in the newspapers.

(2) It appears to be in reply to the various matters submitted to His Excellency by the deputation that waited on him at Johannesburg on the 12th February last. It has filled the Indian community with sorrow and alarm.

(3) His Excellency was pleased to assure the deputation that as soon as the enlarged Legislative Council was formed, suitable legislation replacing the old anti-Asiatic legislation would be introduced. The Notice in question would appear to disappoint the hopes based on the above assurance.

(4) His Excellency has been pleased to order licences to be renewed for the current quarter to all the Indian traders who, though they were not trading on the outbreak of hostilities, were granted licences last year. The Notice is silent as to whether the renewals will be continued or not. The matter is of such serious importance that, my Committee submits, a definite pronouncement is necessary.

(5) His Excellency was pleased to say to the deputation that if any officers had refused transfers of licences, either for other places in the same town, or to other persons, he would see that relief was granted. Contrary to my Committee's expectations, therefore, the statement that no transfers of licences would be granted has come as a great shock. And the publicity thereof is

[1] *Vide* Vol. III, pp. 352-3.

likely to ruin many Indian merchants, unless relief is soon granted. For landlords will not be slow to take advantage of the Notice and to raise rents of premises occupied by Indian merchants to a prohibitive extent. If the Government would fully respect vested interests, transfers, in my Committee's humble opinion, are absolutely necessary.

(6) The last clause of the Notice, while it is no doubt intended to confer benefit on the Indian community, impliedly casts a slur on the great race to which we belong, in that it assumes every Indian to be unfit to inhabit civilized townships unless he proves to the contrary. My Committee with the greatest deference submits that, barring popular prejudice born of trade jealousy, the whole of the evidence that could be collected in South Africa, would go to show that British Indians have everywhere been found to be amenable to the general sanitary laws of the place of their domicile. Only a few weeks ago, the Sanitary Inspector of Johannesburg reported that he had no fault to find with the manner in which the dwellings of Indians were kept in Market Street. My Committee would gladly co-operate with the Government in promoting a voluntary settlement of the poorer class of Indians in localities where suitable dwellings can be procured for cheaper rents. But my Committee ventures respectfully to protest against a compulsory removal to Locations or Bazaars—a principle against which Her Late Majesty's Government fought strenuously, when it was sought to be established by the Boer Government.

My Committee therefore ventures to hope that His Excellency will be pleased to grant relief in the following matters:

(a) Whether an early alteration in existing anti-Indian laws is contemplated on the enlarged Legislative Council being formed.

(b) Whether the renewal will be granted in the cases mentioned in paragraph (4) hereof.

(c) Whether transfers to places or persons will be authorized.

(d) Whether the principle of compulsory segregation will be removed.

If further discussion of the above points is desired by His Excellency, a small deputation will wait on His Excellency.

I have the honour to be,

Sir,

Your obedient servant,

ABDOOL GANI

CHAIRMAN, BRITISH INDIAN ASSOCIATION

Pretoria Archives: LG. 92/2132 Asiatics. 1902-1906

14. *LETTER TO P. S. TO LT.-GOVERNOR, TRANSVAAL*

British Indian Association,
Box 6522,
Johannesburg,
April 20, 1903

To
The Private Secretary
to His Excellency the Lieutenant-Governor
Pretoria, Transvaal

Sir,

Your letter dated 31st March and numbered LG2131 was delivered only today as the wrong box was marked on the envelope.

The objection referred to in the letter under reply has been fully answered by my letter of the 2nd[1] instant which still remains unanswered.

The affidavit of the ex-Manager of the National Bank at Wakkerstroom shows conclusively that Hoosen Amod's store was not closed in July 1899, but that owing to the War he closed it himself on the 2nd day of October 1899. His store was never closed by the Landdrost, and he could not do so because Hoosen Amod held his licence for the full year 1899, and not a quarterly licence as now.

The statement that Hoosen Amod's lease has not expired is, my Committee is informed, quite correct. His lease is and has been, my Committee is informed, in the possession of the Magistrate, and the Lessor is prepared to make an affidavit confirming the statement.

Hoosen Amod informs the Committee that some interested store-keepers in Wakkerstroom have thoroughly prejudiced the Magistrate against him, and given him false information regarding the alleged closing of the store by the Landdrost.

Objections have been raised against him one after another as the previous ones failed not to allow an answer,

[1] Vide pp. 22-3,

He has been put to considerable loss for no fault of his own. Many Indians not having half his claims are now trading, and Hoosen Amod, a store-keeper of ten years' standing, backed by non-interested Europeans in Wakkerstroom and in possession of a long lease still in existence, finds his store forcibly closed. The Notice lately issued protects those occupying his position. My Committee respectfully submits that the injustice he is labouring under is manifest beyond doubt and craves justice at His Excellency's hands.

I have the honour to remain,
Sir,
Your obedient servant,
ABDOOL GANI
CHAIRMAN, BRITISH INDIAN ASSOCIATION

Pretoria Archives : L.G 92 97/LG

15. LETTER TO P. S. TO LT.-GOVERNOR, TRANSVAAL

BRITISH INDIAN ASSOCIATION,
Box 6522,
JOHANNESBURG,
April 27, 1903

TO
THE PRIVATE SECRETARY
TO HIS EXCELLENCY THE LIEUTENANT-GOVERNOR
PRETORIA

SIR,

I have the honour to acknowledge your letter of the 22nd of April received on the 24th instant.

My Committee tenders its respectful thanks to His Excellency for the reply which shows that he is anxious to do justice to the Indian community, in that it puts a liberal construction on the Government Notice No. 356 of 1903.

But the reply has deeply grieved the community, in that it is, in my Committee's humble opinion, a departure from the declarations before War, of Her Late Majesty's Government, as well as the assurances since given by His Majesty's Government, that the existing Law would be reconsidered. My Committee will therefore be obliged later to revert to the general question. In the meanwhile, I am to request information on the following

further points that arise out of the Notice and your letter under reply.

Indians who did not hold licences before War and yet were granted them last year were not informed that they were temporary. The first intimation given to such effect was last year and it was repudiated by the Right Honourable Mr. Chamberlain as soon as it was brought to his notice. Such store-keepers have in some instances gone to the expense of building substantial structures. Others hold long leases and all have built up a fair custom which is likely to increase as time goes on. It will be, therefore, in my Committee's humble opinion, unjust to require them to remove to Bazaars. The removal, as a rule, cannot be effected without a heavy loss, no matter how well situated the proposed Bazaars may be.

The Notice in question refers to renewals of licences outside Bazaars to those who were trading on the outbreak of War. The letter under reply mentioned "trading before War". Is my Committee right in understanding that all Indians who were trading before War, whether on the outbreak or not, will have their licences renewed ? If not, an Indian who opened a store in 1899 outside Locations would be entitled to a renewal whereas one who traded for fifteen years and went to India for a trip, closing his business in August 1899, would be disentitled, thus causing [sic] manifest injustice.

The enforcement of the whole Law would seem to imply a continuance of the prohibition to British Indians to hold landed property except in Locations or Bazaars. There are some Indians who hold landed property in the names of white persons. Most of these cases are already before His Excellency for consideration, more especially the three mosques in Johannesburg, Pretoria and Heidelberg. Law 3 of 1885 and its amendment contemplated a registration fee of £ 3 on every Indian—a clause that was formerly as a rule enforced only in the case of store-keepers and hawkers and because the Receivers of Revenue would not grant licences without the production of the Registration Certificate. A large number, however, never paid the fee nor were they ever called upon either to register themselves or to pay the fee. My Committee has seen the Notice appointing Captain Fowle[1] as the Registration Officer for Asiatics, but my Committee respectfully hopes that it is not the intention of the Government to enforce the provision which was not enforced

[1] Hamilton Fowle

during the old regime and which can have nothing to do with the Anti-Asiatic agitation on the part of the public at large.

My Committee, therefore, requests information

(a) Whether His Excellency will be pleased to respect the vested interests of all existing licensees, whether they were trading before the War or not.

(b) Whether licences will be granted to those who were trading before War outside Locations whether on the outbreak thereof or earlier.

(c) Whether Law 3 of 1885 as amended in 1886 is to be enforced as to the prohibition to hold landed property, and if so whether permission will be granted for the transfers of those properties which are held by Indians in the name of white persons.

(d) Whether it is the intention of the Government to enforce payment of the registration fee of £ 3 in terms of the Law.

I have the honour to remain,
Sir,
Your obedient servant,
ABDOOL GANI
CHAIRMAN, BRITISH INDIAN ASSOCIATION

Pretoria Archives : LG. 92/2132 Asiatics. 1902-1906

16. *TELEGRAM TO P. S. TO LT.-GOVERNOR, TRANSVAAL*

JOHANNESBURG,
[After *April, 1903*][1]

TO
PRIVATE SECRETARY
TO HIS EXCELLENCY LIEUTENANT-GOVERNOR

RECEIVED LETTER CAPTAIN FOWLE INTIMATING INTENTION ENFORCE £ 3 TAX. RESPECTFULLY REQUEST SUSPENSION PENDING HIS EXCELLENCY'S DECISION ON REPRESENTATION DATED 27TH ULTIMO AND PETITION FROM MR. HOSKEN AND OTHERS.

BIAS

Pretoria Archives : LG. 92/2132 Asiatics. 1902-1906

[1] From the reference to the petition signed by W. M. Hosken, which was dated "April, 1903"; *vide* Vol. III, pp. 357-8.

17. *LETTER TO P. S. TO LT.-GOVERNOR, TRANSVAAL*

BRITISH INDIAN ASSOCIATION,
25 & 26 RISSIK STREET,
JOHANNESBURG,
June 22, 1903

TO
THE PRIVATE SECRETARY
TO HIS EXCELLENCY THE LIEUTENANT-GOVERNOR

SIR,

I have the honour to draw His Excellency's attention to the last communication of the Association dated 20th May, with reference to the plague restrictions on Indian arrivals from Natal.

A telegram appearing in the newspapers announces that the plague is on the wane in Durban. In any case as His Excellency has been pleased to relax the total prohibition in favour of those Indians who may wish to visit Natal and return, my Committee respectfully trusts that His Excellency will graciously order removal of the total prohibition for Indians who may wish to come to the Transvaal from Natal under such precautions as His Excellency may deem fit to impose.

I have the honour to be,
Sir,
Your obedient servant,
ABDOOL GANI

Pretoria Archives : LG. 92/2132 Asiatics. 1902-1906

18. LETTER TO P. S. TO LT.-GOVERNOR, TRANSVAAL

BRITISH INDIAN ASSOCIATION,
25 & 26 COURT CHAMBERS,
JOHANNESBURG,
June 26, 1903

TO
THE PRIVATE SECRETARY
TO HIS EXCELLENCY THE LIEUTENANT-GOVERNOR
PRETORIA

SIR,

The attention of my Committee has been drawn to the Draft Ordinance[1] published in the *Government Gazette* dated 19th June, to replace Law No. 11 of 1899.

My Committee is very reluctant to say anything whatsoever with reference to the proposed Ordinance dealing with a subject of a very delicate nature, but at the same time my Committee deems it a duty to draw the attention of His Excellency to subsection 5 of Section 19 of the Bill which, in my Committee's humble opinion, casts a serious affront on the whole of the Indian community.

My Committee ventures to think that the object aimed at by Section 19 could be served in a less offensive manner and without bracketing together in the same expression the British Indian subjects and races of mixed descent or the native races of Africa.

My Committee respectfully submits that in defining the expression "native" in the sub-section in question no account has been taken of the feelings of those that are affected by it and therefore ventures to hope that His Excellency will be pleased to embody such an alteration in the section as would remove the objection raised by my Committee.

I have the honour to remain,
Sir,
Your obedient servant,
ABDOOL GANI
CHAIRMAN, BRITISH INDIAN ASSOCIATION

Pretoria Archives: LG. 92 Asiatics. 1902-1906. L.G. 2132

[1] For suppression of immorality; *vide* also Vol. III, pp. 447-8.

19. TELEGRAM TO P. S. TO LT.-GOVERNOR, TRANSVAAL

June 29, 1903

TO
PRIVATE SECRETARY
TO HIS EXCELLENCY LIEUTENANT-GOVERNOR

TELEGRAM APPEARS IN PAPERS SAYING PLAGUE HAS NEARLY DISAPPEARED DURBAN. ASSOCIATION REQUESTS FAVOURABLE REPLY LETTER 22ND INSTANT.

BIAS

Pretoria Archives : LG. 92/2132 Asiatics. 1902-1906

20. LETTER TO LT.-GOVERNOR OF TRANSVAAL

BRITISH INDIAN ASSOCIATION,
25 & 26 RISSIK STREET,
JOHANNESBURG,
June 30, 1903

TO
HIS EXCELLENCY THE LIEUTENANT-GOVERNOR
OF THE TRANSVAAL

SIR,

In continuation of my telegram of yesterday's date, I beg to quote below a telegram that appears in today's *Leader* that refers to the plague in Durban, namely :

> that the borough is now pronounced free of plague and the last patient, an Indian, having been discharged cured, no further bulletins will be issued.

Under the circumstances, I trust that His Excellency will be pleased to remove the plague restrictions referred to in my telegram.

I have the honour to remain,
Sir,
Your obedient servant,
ABDOOL GANI
CHAIRMAN, BRITISH INDIAN ASSOCIATION

Pretoria Archives : LG. 92/2132 Asiatics. 1902-1906

21. LETTER TO P. S. TO LT.-GOVERNOR, TRANSVAAL

BRITISH INDIAN ASSOCIATION,
25 & 26 COURT CHAMBERS,
P.O. BOX 6522,
JOHANNESBURG,
July 11, 1903

TO
THE PRIVATE SECRETARY
TO HIS EXCELLENCY THE LIEUTENANT-GOVERNOR
PRETORIA

SIR,

I have the honour to acknowledge your letter of the 4th instant[1] with reference to the Draft Ordinance published in the *Government Gazette* of the 19th June last.

My Association was waiting, before replying to the letter, for advice as to the Cape Law on the question and my Association is now advised that there is no such interpretation in the similar enactments of the Cape Colony, and my Association understands that the definition complained of in my letter of the 26th ultimo is not to be found in similar enactments in Natal.

My Association understands also that the Bill is to come up before the Council next week and in view of the fact that it has not passed through the final stage, my association respectfully ventures to trust that the relief requested will be granted.

I have the honour to remain,
Sir,
Your obedient servant,
ABDOOL GANI
CHAIRMAN, BRITISH INDIAN ASSOCIATION

Pretoria Archives : LG. 92/2132 Asiatics. 1902-1906

[1] *Vide* Vol. III, p. 448.

22. LETTER TO P. S. TO LT.-GOVERNOR, TRANSVAAL

BRITISH INDIAN ASSOCIATION,
25 & 26 COURT CHAMBERS,
P.O. Box 6522,
JOHANNESBURG,
July 16, 1903

TO
THE PRIVATE SECRETARY
TO HIS EXCELLENCY THE LIEUTENANT-GOVERNOR
PRETORIA

SIR,

I have the honour to acknowledge your letter of the 15th instant in reply to my letter of the 11th instant regarding the Draft Ordinance published in the *Government Gazette* of the 19th June last.

With the greatest deference to His Excellency I venture to say that the only possible interpretation to be placed upon the definition of the term "Native" in the clause in question is the one that is natural to it and it includes "a person manifestly belonging to any of the Native or Coloured Races of Africa, Asia, America or St. Helena".

Unless, therefore, His Excellency means that the definition does not include British Indians in spite of the word "Asia" occurring therein, my Association ventures to submit that British Indians are manifestly bracketed together with the Natives of South Africa, St. Helena and others.

If, therefore, the contention humbly submitted by my Association is correct, I respectfully trust that in view of the fact that the Bill has not passed the third reading, His Excellency will be pleased to so alter the phraseology as to make it less offensive to the British Indians.

I have the honour to be,
Sir,
Your obedient servant,
ABDOOL GANI
CHAIRMAN, BRITISH INDIAN ASSOCIATION

Pretoria Archives : LG. 92/2132 Asiatics, 1902-1906

23. *LETTER TO P. S. TO LT.-GOVERNOR, TRANSVAAL*

BRITISH INDIAN ASSOCIATION,
P.O. Box 6522,
RISSIK STREET,
JOHANNESBURG,
July 22, 1903

TO
PRIVATE SECRETARY
TO HIS EXCELLENCY THE LIEUTENANT-GOVERNOR
PRETORIA

SIR,

With reference to my letter of the 25th ultimo regarding the issue of permits to non-refugee British Indians, my Association has received a letter signed by the Honourable the Assistant Colonial Secretary in which he says:

> I am directed to inform you that it is regretted that the number of permits that are being issued at present cannot be increased.

On further reference to the letter of the 25th ultimo, it will be noticed that my Association has not requested an increase in the number of permits issued, but my Association has ventured to ask for relaxation of the permit regulations in favour of non-refugee British Indians whose presence may be required in the Colony in the interest of the British Indian residents.

I therefore beg to invite His Excellency's attention to the request of my Association and venture to hope that the request contained in my letter referred to before will receive His Excellency's sympathetic consideration.

I have the honour to be,
Sir,
Your obedient servant
ABDOOL GANI
CHAIRMAN, BRITISH INDIAN ASSOCIATION

Pretoria Archives: LG. 92/2132 Asiatics. 1902-1906

24. TELEGRAM TO P. S. TO LT.-GOVERNOR, TRANSVAAL

July 23, 1903

TO
PRIVATE SECRETARY
HIS EXCELLENCY LIEUTENANT-GOVERNOR

ASSOCIATION RESPECTFULLY REQUESTS REPLY REPRESENTATION DATED 11TH INSTANT PLAGUE RESTRICTIONS[1].

BIAS

Pretoria Archives : LG. 92/2132 Asiatics. 1902-1906

25. LETTER TO P. S. TO LT.-GOVERNOR, TRANSVAAL

BRITISH INDIAN ASSOCIATION,
P.O. Box 6522,
JOHANNESBURG,
July 24, 1903

TO
PRIVATE SECRETARY
TO HIS EXCELLENCY THE LIEUTENANT-GOVERNOR
OF THE TRANSVAAL
JOHANNESBURG

SIR,

My Association ventures to bring to the notice of His Excellency a very serious grievance under which the British Indian community has been labouring since February last.

On the outbreak of plague in Natal, all Indian permits were cancelled and the entry of British Indians, although refugees from the Transvaal, was absolutely prohibited.

The prohibition lasts to the present day.

The matter was brought to the notice of His Excellency the Lieutenant-Governor and several representations have been made[2], but His Excellency has, so far, declined to grant any relief.

[1] *Vide* Vol. III, p. 439.
[2] *Vide* pp. 30 and 32.

My Association even went so far as to agree that any British Indians coming from Natal should undergo quarantine at Volksrust.

My Association feels that the community is being very unjustly treated in the matter. Europeans and Kaffirs are being allowed to enter the Colony from Natal, so far as my Association is aware, without any restrictions, although the plague has attacked all communities.

At present, Durban is practically free from plague, and in any case, there has been no plague at any time beyond Maritzburg.

There are in Natal hundreds of British Indian refugees awaiting permission to return, and these are dependent, in the meanwhile, for maintenance, on their friends. It is, therefore, a double hardship. Not only are the men themselves suffering greatly pecuniarily owing to being prevented from returning and resuming their vocations, but they are also a charge on their friends in Natal.

My Association ventures to draw His Excellency's attention to the fact that British Indian refugees, even when the War was going on, never availed themselves of the Mansion House Relief Fund[1] that was sent to various local committees for distribution among refugees. Relaxation has lately been made by His Excellency the Lieutenant-Governor in favour of those British Indians who, after having entered the Colony after the War, had to come to Natal on business and have been prevented from returning owing to the outbreak of plague.

My Association, therefore, humbly approaches His Excellency for relief under such conditions as may be considered necessary as to quarantine.[2]

I have the honour to be,
Sir,
Your obedient servant,
ABDOOL GANI
CHAIRMAN, BRITISH INDIAN ASSOCIATION

Pretoria Archives : LG. 90/2132 Asiatics, 1902-1906

[1] This fund of £5,50,000 was created to provide relief during the Indian famine of 1897.

[2] *Vide* also Vol. III, pp. 540-1.

26. *TELEGRAM TO P. S. TO LT.-GOVERNOR, TRANSVAAL*

August 18, 1903

TO
PRIVATE SECRETARY
HIS EXCELLENCY THE LIEUTENANT-GOVERNOR
PRETORIA

ASSOCIATION VIEW HIS EXCELLENCY'S TOUR REQUESTS RELIEF BEFORE TOUR REGARDING PLAGUE EMBARGO INDIAN ARRIVALS FROM NATAL.

BIAS

Pretoria Archives : LG. 92/2132 Asiatics. 1902-1906

27. *LETTER TO P. S. TO LT.-GOVERNOR TRANSVAAL*

BRITISH INDIAN ASSOCIATION,
P.O. Box 6522,
JOHANNESBURG,
September 25, 1903

TO
THE PRIVATE SECRETARY
TO HIS EXCELLENCY THE LIEUTENANT-GOVERNOR
PRETORIA

SIR,

As the end of this year is drawing near and the position of the British Indians is undefined, and as the existing licences held by old *bona-fide* residents of the Transvaal are in danger in view of Notice 356 of this year, and as the working of that Notice has already caused serious inconvenience to the community represented by my Association, I have been desired by my committee to approach His Excellency with a view to inquire whether he will be pleased to receive a small deputation and grant a hearing

on the general question in so far as immediate relief is required.

I have the honour to remain,
Sir,
Your obedient servant,
ABDOOL GANI
CHAIRMAN, BRITISH INDIAN ASSOCIATION

Pretoria Archives : LG. 92/2132 Asiatics. 1902-1906

28. LETTER TO CHHAGANLAL GANDHI

JOHANNESBURG,
November 18, 1903

CHI. CHHAGANLAL,

I have your letter. I have written in detail about myself to Revashankarbhai[1]. You will know everything from it. I cannot make any sort of promise to your aunt[2]. I think I shall take another four years. I do not like the idea of her staying there for the sake of the jewellery or any such temptation. If she wishes to stay there, she should live contented and without being a burden to others. But if she cannot do that she has my permission to come over. Read this to her.

Pass on the letters I am writing to Chi. Harilal and Gokaldas[3]. Send the books I have asked for and also the unframed as well as the other photographs. Of the framed photographs, keep those you think worth while. I am sorry that you have not yet regained your health. Let me repeat that you must not strain yourself because you feel ashamed. There is no warrant for making distinctions. And where there is no sense of distinction, there is no question of embarrassment. If your aunt or anyone else feels hurt by anything, do not think about it when it comes to looking after your health or performing other duties. Then alone shall I feel happy. Bring your aunt here if she wants to come, even if she does not wish to stay here long. I think it will be good. But if you think that you will not feel comfortable on a steamer, I shall not insist that you come braving hardships.

In such a case you can make alternative arrangements. I see no harm in [your aunt] coming alone by the s.s. *Nadia*. Send the

[1] Revashankar Jagjivan Jhaveri
[2] Kasturba Gandhi
[3] A nephew of Gandhiji

books and the photographs early. Give to Mulibehn[1] the amount she has not received from Bhai[2]. From now on make the remittance to her every month. It would be good if the accounts of Shivlalbhai and Narbheram were settled soon.

Blessings from
MOHANDAS

From the Gujarati original : C.W. 11294 Courtesy: Chhaganlal Gandhi

29. LETTER TO CHHAGANLAL GANDHI

JOHANNESBURG,
August 15, 1904

CHI. CHHAGANLAL,

What a pity about Devchand Kothari ! I am doing my utmost regarding your permit. It is not at all certain that I am going to Durban. Did you receive the two Pitman books which were sent to you some days ago ?

Yours sincerely,
M. K. GANDHI

[PS.]

Please impress upon Abhechand[3] and Anandlal[4] the absolute necessity of sending something every month to their father.

From the Gujarati original : C.W. 5651

30. SPEECH AT THEOSOPHICAL LODGE[5]

JOHANNESBURG,
[*March 25, 1905*][6]

Gandhiji said he had come to the conclusion that Theosophy was Hinduism in theory, and that Hinduism was Theosophy in practice.

There were many admirable works in Theosophical literature which one might read with the greatest profit, but it appeared to him that too much stress had been laid upon mental and intellectual studies, upon argument, upon the

[1] Gandhiji's sister

[2] Lakshmidas Gandhi

[3] & [4] Nephews of Gandhiji

[5] & [6] Gandhiji gave four lectures on religion under the auspices of the Johannesburg Theosophical Society. This was the last of the series, delivered on March 25, 1905. For summaries of the earlier lectures, *vide* Vol. IV, pp. 368-70, 375-7 and 405-9.

development of occult powers, and that the central idea of Theosophy, the brotherhood of mankind and the moral growth of man, had been lost sight of in these. He did not wish to suggest that such studies had no place in a man's life, but he thought that they should follow, not precede, the absolutely certain course which was necessary for every life. There were certain maxims of life, which they had not only to get an intellectual grasp of, but which they had to weave into their very being, before they could at all follow the great scriptures of the world.

When a man desired to qualify in any science, he had first of all to pass an entrance examination, but they seemed to think that when they took up a religious book, no previous preparation in any other direction was necessary, but that they could read these scriptures untaught and interpret them for themselves; and that attitude of mind was considered to be real independence of spirit. In his opinion it was nothing but sheer licence taken with things of which they had not the slightest knowledge. They were told in all the Hindu scriptures that, before they could even handle these books, they must cultivate absolutely pure and truthful lives, they must learn to control their passions, which took them away from the central point.

The mind had been likened to an intoxicated monkey, and so it was. If they were to analyse their minds, they would find that they had very little reason to think ill of others, and would begin to think ill of themselves, for they would find that they harboured within themselves robbers and murderers — terms used by them so glibly in connection with others. He wished that they would recognize a limitation in regard to their studies, and that such limitation, instead of hampering their activity, would further their strength and enable them to soar higher.

He did not think it at all a part of their lives to extend their scope, but thought it their duty to intensify it both with reference to their studies and to their activities; for, if a man concentrated his attention on a particular thing or idea in life, he was likely to make much better use of himself and of his opportunities than if he divided his attention between this, that, and the next thing.

Hindu sages told them that to live life, no matter how hampered it might be, no matter with what limitations, was infinitely superior to having a mental grasp of things divine. They had taught them that, until, one by one and step by step, they had woven these things into their lives, they would not be able to have a grasp of the whole of the divine teaching; and so he urged them that, if they wanted to live the real life, it was not to be lived in that hall, it was not to be lived in Theosophical libraries, but it was to be lived in the world around them, in the real practice of the little teaching that they might have been able to grasp.

From a copy: C. W. 11295. Courtesy: Chhaganlal Gandhi; also *Mahatma*, Vol. I,pp. 86-7

31. LETTER TO C. VIJAYARAGHAVACHARIAR

14 Mercury Lane,
Durban, Natal,
May 4, 1905

Sir,

I am requested specially to forward the enclosed to you, and humbly to suggest that some action might be taken in the various Legislative Councils in India, and if that be not possible, in the Viceregal Council, though seeing that Bombay, Madras and Calcutta [do not send] a very large number of immigrants to South Africa, there is no reason why the local governments should not take notice of the disabilities which the British Indians are labouring under.

This question is one of those about which there is unanimity of Indian and Anglo-Indian opinion; and I venture to think that united action on the part of the non-official members will do much for our cause. There is very little doubt that the official sympathy would also be with us, and under the strong and sympathetic Viceroy we have in Lord Curzon, the great question which underlies our disabilities (as put by the London *Times*: "May the British Indians when they leave India have the same status before the law as other British subjects enjoy? May they or may they not go freely from one British possession to another and claim the rights of British subjects in allied states?") cannot but be decided favourably if only it is sufficiently brought to His Excellency's attention.

I remain,
Sir,
Yours obediently,
M. K. Gandhi

From the original : C. Vijayaraghavachariar Papers. Courtesy: Nehru Memorial Museum and Library

32. PETITION TO COLONIAL SECRETARY, TRANSVAAL[1]

[Before *September 30, 1905*][2]

TO
THE HONOURABLE THE COLONIAL SECRETARY
PRETORIA

THE PETITION OF HOLDERS OF STANDS IN THE MALAY LOCATION, JOHANNESBURG, BEING MALAY AND OTHER SUBJECTS OF THE CROWN

HUBLY SHEWETH,

That your petitioners have been resident in what is known as the Malay Location in Johannesburg for a number of years.

The Malay Location was established about the year 1893.

Your petitioners have held stands in the Location as monthly tenants for a number of years, but they have never been hitherto disturbed in their occupation.

Many of your petitioners have built very substantial premises of burnt-brick. Others have wood and iron buildings, but the majority of them are, in your petitioners' estimation, more or less expensive structures.

Some time before the year 1899 an attempt was made by the late Boer Government to dispossess your petitioners and to remove them to some other site, but through the intervention of the then British Agent, the attempt was frustrated.

Your petitioners often approached the then British Agent during the Boer regime for a fixed tenure of the stands in their possession but they were not able to secure relief although the fullest sympathy was expressed with your petitioners.

Your petitioners are law-abiding British subjects. They have always observed the sanitary regulations and there never has been any complaint made either with reference to the quality of their residences or their mode of living.

The want of definiteness about their holdings very considerably hampers your petitioners.

Your petitioners, therefore, humbly pray that the Government will be pleased to allow your petitioners to have some

[1] This was signed by most of the stand-holders in the Malay Location.
[2] From the date of publication of *Indian Opinion*

fixed tenure of the stands in the Malay Location, and for this act of justice and mercy your petitioners, as in duty bound, shall for ever pray.

Indian Opinion, 30-9-1905

33. FRAGMENT OF LETTER TO CHHAGANLAL GANDHI

[After *October 2, 1905*][1]

. . . will send it after inspecting it. Enclosed are a credit note and the particulars of a new subscriber. Please see if they are in order.

Send me a list of subscribers in Johannesburg who have not yet paid their subscriptions for [previous years].

Let me know the rate we charged for [publishing] in the Gujarati section [of *Indian Opinion*] the names of contributors to the Dabhel Madressa Fund[2], as the Sanatana Dharma Sabha of Germiston wants to have names of contributors published in *Indian Opinion*. That . . . .

From a copy of the Gujarati : S.N. 4742

34. LETTER TO MOHANLAL KHANDERIA

Sunday, January 14, 1906

BHAISHRI MOHANLAL,

I got your letter and the notice served on you. You have sent the notice by Mr. Glelanberg. In the letter you refer to a summons, but you have not sent a copy. I don't know what I can say from here. Of course you will have to put up a defence there. I think you must win in this case. I could have been more definite if you had sent the summons. If your translation of the Gujarati into English is correct, the gentleman will be able to do nothing to you. If the case is not likely to come up on the 16th, it will be better for you to come over here with the papers. I too have heard that some Muslims have

[1] From the reference to Dabhel Madressa Fund the letter appears to have been written after the one to the addressee, dated October 2, 1905; *vide* Vol. V, pp. 87-8.

[2] A Muslim school at Dabhel in Gujarat for which donations were being collected in South Africa

been trying to create difficulties, but you need not be anxious because of that. It is necessary to have patience. If you, on your part, show no anger, everything will subside by and by. I got your letter only today, that is, Sunday.

With regards from
M. K. GANDHI

From a photostat of the Gujarati: G.N. 6207

35. LETTER TO MOHANLAL KHANDERIA

21-24 COURT CHAMBERS,
JOHANNESBURG,
January 16, 1906

BHAISHRI MOHANLAL,

I got the summons. Judging from it, I believe no harm can come to you. I don't think it will be proper to involve me in this matter; I will come, though, if you have any fears. If the matter can be settled out of court, there will be no harm; in fact it will be better.

Let me know to what date the case is adjourned and also inform me about the outcome. I shall send Chi. Chhaganlal if possible. Just now, he is busy collecting dues here.

With regards from
M. K. GANDHI

From a photostat of the Gujarati : G.N. 6208

36. LETTER TO MOHANLAL KHANDERIA

21-24 COURT CHAMBERS,
JOHANNESBURG,
January 18, 1906

BHAI MOHANLAL,

I have your letter. If you insist, I will go, but I would advise you not to call me. At present, it will be better to keep me out of a dispute which has taken on a communal colour, be it only the slightest. Even if you call me, I shall not be able to appear in Court on your behalf in case I am required to give evidence about the books [of account] in Gujarati. I feel, therefore, that you should engage a local pleader. If he applies

for the Gujarati and the English books to be sent to me for inspection and for a commission to be sent here to take my evidence, it will be possible for me to give evidence from here. It will be enough for you to prove that you had to write out the accounts from entries in Gujarati and that you have done this with accuracy. Even if you have made a mistake somewhere, he will have to prove that that has resulted in a loss to him and only then will he be entitled to damages. This is all very difficult, but, if the local pleader is even moderately capable, you will come to no harm at all. You may get in touch with a pleader there and see what he says. Come up here afterwards and then we shall consider if it is necessary for me to go there. However, I leave everything to you.

With regards from
M. K. GANDHI

From a photostat of the Gujarati : G.N. 6209

37. LETTER TO CHHAGANLAL GANDHI

[Before *March 9, 1906*][1]

CHI. CHHAGANLAL,

Things there have not quite settled down yet. Turn your stay in Phœnix to the best account. You have submitted long enough to what others say; now you should open your mouth. Put to Sam[2] again and again the arguments I used to advance. Ask Bean[3] to be frank and talk things over with him. Encourage West[4] and see that you three brothers[5] work in such spirit and have such understanding among yourselves that you make only the best impression on others. Whatever is to be done about Hemchand, do immediately. Call him to Phœnix, if that is best. Observe how Rama and Rajkumar behave. Encourage them too. I am convinced that the resolution that has been adopted is the right one. The case containing Mr. Polak's books did not arrive, after all. There has been some misunderstanding.

[1] From the reference to Bean in the letter, this appears to have been written before the one to the addressee, dated March 9, 1906; *vide* Vol. V, pp. 219-20.

[2] Govindaswami, engineer in the Phœnix settlement

[3] A. J. Bean

[4] Albert Hume West

[5] The addressee, his brother Maganlal Gandhi and his cousin Anandlal Gandhi

I am writing again to Sheth Rustomjee's[1] people. If you go to town, please inquire.

Blessings from
MOHANDAS

From the Gujarati original : S.N. 4764

38. *FRAGMENT OF A LETTER*

[After *March 9, 1906*][2]

... I have written asking to be sent local news. If you receive anything from him, publish it as 'From Our Correspondent'. Certainly do the necessary editing. The cases containing the books have been received. But the one containing Mr. Polak's books has not arrived. I cannot understand why. They write from Rustomjee Sheth's that it has been dispatched. A solitary book was received : I wonder if they mean that.

Despite there being no job work who on the paper[3] is hard up? I can understand about the Gujarati section. All the same, in this matter follow for the time being any practice that works.

If you feel that I should write to Hemchand, let me know. I will then write further.

I understand about the kitchen door.

Let me know how much Gujarati Gokaldas does.

Blessings from
MOHANDAS

[PS.]

Heidelberg, etc. . . .

From the Gujarati original : S.N. 4679

[1] Parsee Rustomjee

[2] From the reference to the case containing Polak's books this appears to have been written after "Letter to Chhaganlal Gandhi"; *vide* the preceding item.

[3] *Indian Opinion*

39. LETTER TO CHHAGANLAL GANDHI

Sunday, 3 a.m., [On or after *March 11, 1906*][1]

CHI. CHHAGANLAL,

I sent some articles yesterday. I am sending some more with Dalal. The rest I am writing now. If possible, I will despatch them by the evening mail. I will send them by book-post. Let me know when you receive them. Last week I posted them on Sunday but I see from your letter that you had not received them by the morning of Tuesday. I do not understand this delay. I cannot find time except on Saturdays and Sundays. So I want that you should get the Sunday mail on time. I am looking for a remedy from this end.

It will be good if Mr. Bean is given a warm send-off and presented an address. All of you should get together and present him a short address. On the last day, you should dine with him. All this will be in order. Go to see him off. Discuss this with Mr. West.

Blessings from
MOHANDAS

[PS.]

What happened to the two missing pages from Omar Sheth's article?

From a photostat of the Gujarati : S.N. 6086

[1] From the reference to the farewell to Bean this letter appears to have been written after the letter to Chhaganlal Gandhi dated March 9, 1906; *vide* Vol. V, p. 219. The following Sunday fell on this date.

40. LETTER TO HAJEE ISMAIL HAJEE ABOOBAKER JHAVERI

21-24 Court Chambers,
Corner Rissik Street,
P.O. Box 5622,
Johannesburg,
March 28, 1906

Sheth Shri Hajee Ismail Hajee Aboobaker Jhaveri,

I got your cables. The deed was received today, duly registered. No pains have been spared. However, we could not succeed in retaining the property in the name of the late Sheth Aboobaker or his heirs. In my opinion, we had no option but to take the step we did.[1] I don't think there is any risk to you in what has been done. It is true that the property is not in your name, but it is yours all the same. That is the deed. The will is to that effect and, to make things doubly sure, we have also secured a bond to the same effect. You have, therefore, no need to worry at all. One copy of the deed, signed by you, will have to be given to the Registrar. Sheth is sending it for your signature.

I am hopeful that the property may yet be transferred to your name. We are moving in the matter. A representation has been sent to England. We were not in a position to challenge the law in the Privy Council but I am corresponding on a political level. Whether or no they amend the law in other respects, efforts are being made for provision of legal authority for the transfer of this property to your name.[2] Meanwhile, it remains yours to all intents and purposes. Its enjoyment rests with you. Also, the rent which it yields will be wholly yours.

I hope you are keeping fit.

Regards from
M. K. Gandhi

Haji Ismail Aboobaker Jhaveri, Esq.
Porbunder

From a photostat of the Gujarati : C.W. 3296. Courtesy: Jhaveri Brothers

[1] *Vide* Vol. V, pp. 267-9.
[2] *Vide* Vol. V, pp. 388 and 391.

41. *JOHANNESBURG LETTER*

JOHANNESBURG,
April 13, 1906

CAUTION TO INDIAN LAND-OWNERS IN TRANSVAAL

I have come across a very important case which concerns the vast majority of Indians who own land in the Transvaal. A certain Indian holds land in the name of a White. He has secured no bond from the latter, who is practically on the verge of insolvency. It has now become extremely difficult to save this land. The White himself is eager enough to help. He has no right over the land but, since there is no bond against it, there is every danger of his creditors swallowing it up. If a bond had been secured from the White in time, no such contingency would have arisen. After this case, it is imperative that every Indian who holds land in the name of a White should secure a bond against it, however trustworthy the White may be; otherwise he will run the risk of being put to a severe loss.

PERMIT CASE

There has been a noteworthy permit case in the magistrate's court here. I stated in a previous letter that two Indians had been arrested.[1] One of them was charged with having entered without a permit. The magistrate gave notice to the first Indian to leave within seven days and dismissed the case against the second on the ground that he had no jurisdiction, since the application the Indian had made for a permit was made in Durban, and for some other reasons.

Mr. Gunvantrai Desai and many other Indians have left Johannesburg for India.

The deputation about the Malay Location which was to wait on Sir Richard Solomon has done so. I hope to be able to give more information about this next week.[2]

[From Gujarati]

Indian Opinion, 21-4-1906

[1] *Vide* Vol. V, p. 259.

[2] *Ibid*, p. 288.

42. *NATAL SHOPS ACT*

The Natal Store Employees' Association published a long statement in *The Advertiser* concerning the Act that has been passed regarding the closing time of shops in Natal. We gave a summary of it. We wrote strongly against it in our English section[1] and the Secretary of the Association has replied to that. Apart from showering abuse, he has nothing in particular to say. It is a good thing, he says, that Indians have been forced to submit to the Act, and that they have suffered so much in consequence. There is no doubt, he adds, that Indians used to keep the shops open up to 11 in the evening. He is still not able, however, to give any proof of this.

We have again commented[2] on this in the English section above and asked the Secretary to produce evidence in support of his charge.

[From Gujarati]

Indian Opinion, 12-5-1906

43. *A PLEDGE*[3]

September 27, 1906

We, the undersigned, propose that Mr. Abdul Gani or, in his place, Mr. Essop Mian or Mr. Ahmed Coovadia and Mr. Haji Ojeer Ally and Mr. Gandhi should be on the deputation going to England. We give the assurance that we shall do our utmost to see that these men are not prevented from obtaining new registration and we pledge our word that whatever the difficulties, we ourselves will definitely not obtain re-registration. But this is on condition that the deputation, or at least Mr. Gandhi, should reach the Transvaal before the first of January.

From a photostat of the Gujarati: S.N. 4376

[1] *Vide* Vol. V, pp. 240-1.

[2] *Ibid*, p. 294.

[3] This was signed by 29 persons. Presumably this was the "individual pledge from leading Indians" mentioned in *Satyagraha in South Africa*; *vide* Vol. XXIX, pp. 97-8.

The deputation comprising Gandhiji and Haji Ojeer Ally left for London on October 1 "to submit to the Imperial authorities the Indian view of the Asiatic Law Amendment Ordinance"; *vide* Vol. V, pp. 458-9.

44. *LETTER TO CHHAGANLAL GANDHI*

January 8, 1907

CHI. CHHAGANLAL,

I saw the Secretary of the Hamidia [Islamic Society] again today in connection with its regulations. He lays the blame on you, saying that the proofs were sent after two months! Is this right? He has now promised to return the proofs and the report on Friday.

Don't forget that you are to send me a list of simple books in Hindi and Tamil.

Approach the men from whom no advertisements have been received, and some others as well. Let me know what happens.

I am also sending some matter.

Blessings from
MOHANDAS

From the Gujarati original: S.N. 4681

45. *LETTER TO CHHAGANLAL GANDHI*

January 11, 1907

CHI. CHHAGANLAL,

I have your letter. I can well understand how you must be working. I know, too, that you cannot leave Phœnix. It is because Kalyandas[1] is so enthusiastic that a long programme has been drawn up for him. All the same, he will be there on the 19th at the latest. I will instruct him to reach on the 18th. He will leave tomorrow. By staying on, he could clear the entire Johannesburg list. I will arrange about Suleman Ismail's advertisement. Do not take it out for the present.

I am sending a letter from Suleman Essop. It carries my comments. Print only these. The letter is not to be printed. I hope whatever I send is being kept in a separate jacket or in some such manner that it does not get mislaid.

[1] Kalyandas Jagmohandas Mehta

Add the following names as new subscribers. Hemchand will send a credit note when their subscriptions are received here.

Mr. V. Naidoo
Wellington, C.C.
Messrs K. U. Naidoo & Co.
Robertson

Send copies of the last three or four issues to both. But enter them as subscribers from January only. See that everyone who arrives in Phœnix feels at home.

Blessings from
MOHANDAS

[PS.]

Let me know at your convenience the expenditure at Phœnix on my account, and also ask Miss West[1] to give the figure.

From the Gujarati original : S.N. 4682

46. *LETTER TO CHHAGANLAL GANDHI*

[Before *January 14, 1907*][2]

CHI. CHHAGANLAL,

I have your letter. I don't get *The Mercury* at all these days. Send me the back numbers, or cuttings.

As for the matter, I am sending five items today. More tomorrow.

I have sent an article entitled "White Races !" Give a Gujarati translation of it, and also of Sir Charles Dilke's[3] speech. You will find it in *India*.

I have written to Mr. West today asking him to give a photograph of the Amir[4] as supplement in the English section. Please attend to that. The thing must be done very soon. The feature[5] I will write and send.

You have not sent the customs form along with the parcels. Why ?

MOHANDAS

From the Gujarati original : C.W. 11159. Courtesy: Chhaganlal Gandhi

[1] Ada West

[2] The addressee received this letter on January 14, 1907; *vide* also the following item.

[3] Charles Wentworth Dilke, British Member of Parliament; *vide* also Vol. VI, p. 105, *fn.* 1.

[4] Habibullah Khan of Afghanistan

[5] *Vide* Vol. VI, pp. 281-2.

47. LETTER TO CHHAGANLAL GANDHI

January 14, 1907

CHI. CHHAGANLAL,

I sent some matter yesterday. Today, I send something about the Hejaz Railway and an incomplete feature about the Amir. The rest I shall write out tonight. All this must appear this week. I wrote to you earlier about the Amir's photograph. Let me know how many extra copies sell. What I write tonight will be in your hands on Thursday. That will be in time.

The list of persons in Johannesburg from whom subscriptions have been collected has been misplaced. Ask Kalyandas about it.

About publishing names, please speak to Mr. West yourself and be emphatic about it. He may entrust the work to Mania[1], if he chooses. I will also write. One should sometimes use one's discretion in matters like these.

Your devoting an hour between 8 and 9 to Manilal will naturally provoke resentment. It looks improper that you should do private work for me during Press hours. It should be enough, therefore, if you can give him any time before 8 in the morning or some time in the evening. It should be left to his luck what he can learn in that time.

I have promised a piano to Mania and that is what stands in the way. If he is agreeable, by all means save the expense for the present.

It was good that an appeal for a band was made. I feel this begging is selfless. If a band is secured, everyone will share in the benefit. I see its need for [every] one of us. I don't think Mr. West has made any mistake in this matter. It is not necessary to spend much effort on the thing. The loss of one day doesn't matter. We want ultimately to save time. The men we have are not yet well trained; when they are, all work will proceed apace.

I will give my views about the Hindi [section] after I hear from you again. It is certain, however, that the venture will be possible only if we are assured of subscribers in advance.

There is no objection to giving the market rates in the English section. They would go better, however, in the Gujarati section

[1] Manilal Gandhi

or in the advertisement columns. The English section is purely political at present; therefore, market rates will appear out of place in it.

I will write about the bill for the Anti-Indian Law Fund after giving some thought to it.

Ismail Mia has agreed to have the advertisement without a block. You may therefore have it so. Perhaps he will pay only for the reduced space.

Give me full particulars about the cuttings that have been left over.

I have written to Beck to say hat I cannot recommend patent medicines to anyone, since most of them seem to have no stuff in them.

Give me more news about Ritch[1]. The poster should be in English too. I will write to Mr. West.

Blessings from
MOHANDAS

From the Gujarati original : S.N. 4684. Courtesy : Chhaganlal Gandhi

48. LETTER TO CHHAGANLAL GANDHI

[Before *January 16, 1907*][2]

CHI. CHHAGANLAL,

I have gone through the latest issue of *India*. Apart from giving any abstracts from it, if there is anything special worth translating, a translation should be given as a separate article.

There is no letter from you today. I received the telegram. The Shah [of Iran] is not much thought of here. However, there is no harm in giving a photograph, if a good one is available. The Amir is a Sunni and the Muslim community here is also of the same sect, and so they are interested in reading more about him. The Shah is a Shia. I write all this for your information in case you don't know.

Blessings from
MOHANDAS

[1] L.W. Ritch
[2] This letter is placed in the source before another dated January 16, 1907.

[PS.]

Look into the comments I have made in the accompanying paper and make such use of them as you think best. If you are busy, pass the paper, as it is, to Thakkar[1].

From the Gujarati original : S.N. 4786

49. LETTER TO CHHAGANLAL GANDHI

Wednesday, [On or before *January 23, 1907*][2]

CHI. CHHAGANLAL,

I have not yet answered the points you raised in your letter of the 9th.

I did not follow what Mr. Anglia[3] and Mr. Osman said about advertisements.

I want a list in English, with prices, of Hindi and Tamil books available with Mr. Abdool Haq or Doraisamy. A White wants such books for Indians who work with him, that is, he wants books which Indians of average ability and knowing some Hindi or Tamil can understand. I have promised him a list.

Let me know what happened about the demand for a Hindi section.

I have not yet selected a photograph for the block.

I have great faith in you. I am in no position to give thought to myself. There is much work to be done. We are only a few, and not all of us well up in general knowledge. As I think of all this, I feel inclined to send you immediately to England. I want to know, however, if you have fully grasped the Indian problem here. What do you feel yourself? What encouragement is Maganlal likely to give ? What does Anandlal think? All the same I want your opinion immediately whether Thakkar can assume the responsibility for the Gujarati section. I should like you to sail off, — no harm even if it takes four months — provided of course Maganlal agrees to share the financial burden and Miss West picks up the accounts. I leaveit to you whether or not to talk to others. You may talk about it only if you think fit. If you yourself feel that you should not go yet, there is no need to pursue the matter further.

[1] Harilal Thakkar

[2] From the contents the letter appears to have been written before the one to the addressee, dated January 29, 1907; *vide* Vol. VI, p. 303. Wednesday prior to January 29 fell on January 23.

[3] Mahomed Cassim Anglia

In any case from next week pass on the responsibility for translations, etc., in the Gujarati section to Thakkar, so that you may be free for other work. It will suffice if you supervise the general policy of *Indian Opinion*. I don't think the last issue was bad. I will let you know after I hear from you as to what was held over. Entrust feature-writing to him, so that you may be free. Of course, if anything improper appears, such as should not have been published, the blame will be yours.

Mr. Medh wants to leave. He has a chance of getting a job in Durban. Relieve him, therefore, on Monday, and pay him the arrears of his salary. Write to me if you think that a substitute will be necessary.

I shall wait for more information about Tongaat. There was a telegram here also.

You will be surprised to know that Mr. Isaac had been to Pretoria. I will take him round here too, and send him to Pretoria once again. Kalyandas told me that he had not received the complete list relating to Pretoria. Send me one again. I sent you the figures yesterday, from which you may understand which amounts to credit and which to debit. I have not looked into them. If there is anything in these figures to which it is worth drawing my attention, please let me know.

What you say about advertisements concerning fish is right. We will not refuse such advertisements if we receive any, but we will not solicit them.

So long as the name has not been changed in the Colonial Office, we must take out the licence in the name of Madanjit[1]. Please do so.

I had received the cutting concerning Jivanji. But what was to be done about it? You gave a summary of it in Gujarati. Have you received Jivanji's money from Mombasa? If not collect it from Adamji. It will be well to go to the Cape during Easter. I will write to Abdool Gani.

It is impossible for us to bring out the Tamil [section] just now. Its time will come by and by.

I see no need to write to Mr. Aiyar. Your replying in the negative is sufficient.

Anandlal has sent the list of Gujarati types. I will order them. Haria[2] must have sent the receipt for Kalyandas's luggage.

[1] Madanjit Vyavaharik, founder of *Indian Opinion*, who returned to India after entrusting it to Gandhiji in 1904

[2] Harilal Gandhi

Take delivery of it. You should not omit the advertisements from here without consulting me.

If you find it necessary to spend time over accounts, you may.

I am writing to Dawad Sheth.

Haria has given the key of the safe to Kalyandas. He will send the deposit. [£] 1,286 has been credited here. [You] will get the credit note. Haria says that you have to collect some dues from Jameson.

Blessings from
MOHANDAS

From the Gujarati original : S.N. 4788

50. *LETTER TO CHHAGANLAL GANDHI*

Friday, [On or after *February 25, 1907*][1]

CHI. CHHAGANLAL,

I have your letter. There is a letter from Harilal Thakkar in which he says he is unhappy about his condition. His immediate demand is for £5. Read my letter to Mr. West and do what you think best. In my opinion, we suffer no loss by giving £5. However, I have written in detail to Mr. West, so I don't add anything here.

I am trying for paper. We don't want to have it on deferred payment basis. I don't think there will be any difficulty as yet in our being able to pay in time. I have called for an estimate from Dickinson.

I am also inquiring how £7 came to be drawn from here.

How did you come to allow so much credit to Mrs. Wybergh? Have you sent her the bills? I have written to her today.

I find that a cheque for 1,786 was received in October from Suleman Ibrahim. Hemchand says that a credit note was sent for this. Look into this. If you don't find the amount mentioned anywhere, credit it now.

I will go through the poem you have sent. I got a copy of *Narmakavya* through Motilal. I will look for the poem you mention. This time, I should like to give, if I can find, something from an Urdu book.

[1] This letter appears to have been written after the one to the addressee dated January 29, 1907, wherein Gandhiji mentions the pain in Kalyandas's hand; *vide* Vol. VI, p. 303. Friday following January 29 fell on February 1.

I am making inquiries about the proofs of the Hamidia [Islamic Society]. I am also attending to the matter about Gujarati.

The arrangement about Manilal is all right. In fact, even if the hour had been between 8 and 9, no one should have had any reason to complain. For if the men are trained up, it is in the hope that the Press itself will have the benefit of their training. All the same, it would be better for us to be careful.

I suppose all of you will get together on Sunday.

Ask Kalyandas to write and tell me, among other things, what treatment he is taking.

I do realize that you must be working under pressure. I also see the need for a Gujarati-knowing man under you and I give my consent to employing such a person. Find out if the man named Pragji[1] who has recently joined will suit your purpose. Sam, Sardar's son, will also be glad to take up work. He seems to know English well. If you want to employ Ramanath, I will not mind either; you may follow your own inclination in this matter.

Harilal attends both to studies and to office work. He did not find it possible to devote himself entirely to studies. I teach him in the morning between 7 and 8 and, when possible, for half an hour in the evening.

Make up your mind about Harilal Thakkar immediately and let me have your reply. Or you may inform him.

Blessings from
MOHANDAS

From the Gujarati original : S.N. 4689

51. LETTER TO CHHAGANLAL GANDHI

JOHANNESBURG,
Sunday, February 10, 1907

CHI. CHHAGANLAL,

I am sending some matter today. Give the translation of *The Advertiser* article in brief, or give it in full. *The Mercury* has a speech of Mr. Arthur Wade[2]. Give a translation of the main part of it too. From here, I will send only what is absolutely necessary. It will be much better if both these appear in the next number. I have also not found the poem[3] for this issue

[1] Pragji Khandubhai Desai
[2] *Vide* also Vol. VI, p. 328.
[3] To be quoted in the serial "Ethical Religion"; *vide* Vol. VI.

yet. An Urdu book has fallen into my hands, which is likely to provide something useful. If possible, I will send [the poem] tomorrow.

Blessings from
MOHANDAS

From a photostat of the Gujarati: G.N. 11599

52. LETTER TO P. S. TO GOVERNOR, TRANSVAAL

JOHANNESBURG,
February 20, 1907

Confidential
PRIVATE SECRETARY
TO HIS EXCELLENCY THE GOVERNOR
JOHANNESBURG

SIR,

I shall be obliged if you will be good enough to bring the following to His Excellency's notice. I have read the long cablegrams that have been appearing in the Press regarding the Blue-Book[1] issued in London on the Asiatic Law Amendment Ordinance. The cabled summary goes to show that, in His Excellency's opinion, the pledges given by him cannot be carried out without the Ordinance. I believe those pledges are that no non-refugee Asiatic should be allowed to enter the Transvaal pending the establishment of responsible government. I venture to submit that not only have no non-refugee British Indians been allowed to enter the Transvaal, but even refugees have found it and still find it exceedingly difficult to re-enter.

His Excellency is further reported to have stated that an unauthorized influx of Asiatics on a considerable scale exists in the Transvaal. I claim to have a fairly intimate knowledge of the working of the Ordinance, and I have no hesitation in saying that there is no such unauthorized influx, so far as British Indians are concerned, on anything like a considerable scale, and my knowledge of the working of the Peace Preservation Ordinance shows that it is not possible for other Asiatics to evade the Law. I here distinguish between attempts made to do so and successful entry.

[1] A history of the Asiatic Ordinance published in England by Lord Elgin; *vide* Vol. VI, p. 339.

The successful prosecutions that have taken place at Volksrust and Komatipoort go to confirm the view.

With reference to the other portions of the cable, not having seen His Excellency's dispatch, I am not in a position to say much, but I respectfully venture to state that the British Indian deputation has not, in any way, exaggerated the harshness of the Asiatic Law Amendment Ordinance.

An unauthorized influx alone can justify the introduction of an Ordinance so drastic as the Asiatic Law Amendment Ordinance. Seeing that the British Indian community has denied the influx, I venture to submit that, even at this stage, a judicial inquiry into the allegation is the least that is due to the community. Such an inquiry can be carried on by a judge of the Supreme Court, the Chief Magistrate of Johannesburg, or the First Civil Magistrate, and can be concluded in a very short time. Those who have made the statements about an unauthorized influx must be in the possession of proof which can be brought before the Court without difficulty.

The reason why I have marked this letter "confidential" is because of what follows. It is my firm conviction that Mr. Chamney and his subordinates are not in a position to weigh and sift the evidence that may be at their disposal as to the unauthorized influx. I have known Mr. Chamney for a long time, and I consider him to be a very estimable gentleman, but he has absolutely no training that would enable him to appreciate evidence. I fear that he has confused the attempts made with successful entries, for in discussing with Mr. Duncan, he had nothing sterner to bring before him to justify his allegation of an unauthorized influx than the fact of a prosecution that was, at the time, pending, and certain prosecutions that had successfully taken place at Barberton. I very much fear, therefore, that he has done a serious injustice, no doubt unconsciously, to the Indian community in making the emphatic allegation he has made regarding an unauthorized influx. I do not know whether it is Mr. Chamney who made the statement, or some other official, to Sir Richard Solomon[1], but he told me, while we were discussing the Ordinance, that he, Sir Richard, was informed that a wholesale attempt was being made by the British Indian community as a body to introduce British Indians into the Transvaal surreptitiously. Sir Richard, moreover, added that my name was also mentioned in that connection. Probably such a statement has

[1] Attorney-General of Transvaal

been placed before His Excellency also. If so, I can only repeat what I said to Sir Richard, namely, that the allegation is absolutely without foundation. My whole energy has been devoted to preventing any such influx, and I may be allowed to mention that it was I who co-operated with Captain Fuge and Mr. Chamney in bringing forward evidence to show the corruption that was going on at the Asiatic Office in Johannesburg. The inquiry was made only after repeated complaints were brought to the notice of the Colonial Secretary and Sir Arthur Lawley, before whom I produced the names of the Asiatic Officers who had handled money. It was only then that prosecutions were instituted, and Captain Fuge was asked to secure the co-operation of the British Indian Association. It is hardly likely that those who were so jealous of the reputation of the community and who were so zealous about bringing the guilt home to culprits should now encourage a surreptitious entry of British Indians into the Colony.

Without presumption I venture to add that throughout my fourteen years' stay in South Africa I have endeavoured to look on all aspects of this delicate question, and to advise my countrymen to accept any compromises so far as they were consistent with their self-respect and dignity. And it is because, after a very careful study of the whole Colonial legislation regarding Asiatics and a particular study of the Asiatic Law Amendment Ordinance, I have found that the present Ordinance, without in any way fulfilling the purpose which it is intended to serve, imposes most degrading disabilities on British Indians, that I have deemed it my humble duty to protest against it.

I have placed the foregoing for submission to His Excellency with a view to securing a public inquiry into the allegation of an unauthorized influx, because, if it cannot be substantiated, I hardly think there can be any necessity for the introduction of the Ordinance. If it is substantiated it will, at any rate, shut the mouths of British Indians who have repeatedly denied the allegation of a wholesale surreptitious entry.

If my presence is required in connection with any of the matters arising out of this communication, I shall be pleased to wait on His Excellency.

I have the honour to be,
Sir,
Your obedient servant,
M. K. GANDHI

From a photostat: C.W. 10625. Courtesy : G. H. Calpin

53. LETTER TO CHHAGANLAL GANDHI

JOHANNESBURG,
March 1, 1907

CHI. CHHAGANLAL,

I have your letter. As I believe that you will read [my] letter to West, I don't add anything here.

About Lala, ask Kalyandas. I am returning the correspondence with comments.

We shall talk about [your going to] England when we meet. I shall leave here on Tuesday. Avery has not received his cards today.

Kalyandas did not send the customs form for Lalbhai Govindji. Please send the same.

Blessings from
MOHANDAS

[PS.]

A copy of *I.O.* goes to M. S. Coovadia in India. The address should have 'Ghalan' and not 'Jhalan'.

From the Gujarati original: S.N. 4713

54. LETTER TO CHHAGANLAL GANDHI

JOHANNESBURG,
Wednesday, [After *April 19, 1907*][1]

CHI. CHHAGANLAL,

I have your letter. I had asked you a question about your health. I still await your answer. I am glad that you are better now.

It is likely that the money from Gaurishankar will be received here. As soon as it comes I shall send it on to you. If there are any dues outstanding from him please let me know.

[1] From the reference to *Al Islam*, the first issue of which appeared on April 19, 1907; *vide* also the following item.

If you have come across any reactions to the article about Hejaz[1] please let me know what the reactions were like and from whom.

The issue of *Al Islam* has been received. About Thakkar you should do as you think best. If you do as I suggested, you will be able gradually to bring him round. Keep me informed regularly so that the matter does not slip from my mind.

Mr. MacIntyre has left. But we can carry on without him. He is on the look-out for a job.

I have had some talk about Kalyandas. Please send him a reply.

I have received last month's account of the household expenses. Looking at it and the expenses of the current month I am afraid that, do what we will, we shall not be able to meet all the expenses. You should send me details as to how all this expenditure was incurred so that I can understand.

Chhabildas[2] told me as much about Chanchal[3] as he knew. I am awaiting a wire from Bombay. She seems to be a little restless in Bombay. I have sent a telegram that Chanchi should be sent here at once.

How was it that Lachchiram's name was omitted from the advertisement page of *Indian Opinion*? His name used to be there. Please write to him from there. I am also writing. Have you received the payment in cash from Anglia or is the work being done on credit? Have you received the balance due from Ismail Gora? It will be good if the work about *Ramayana* could be taken up.[4] Please see Anandlal and find a way of doing this.

Omar Sheth should have been sent five copies of the document. But now you may send him four. I have received the article about Madanjit. I have read the portion marked.

Now I think I have covered all the points in your letter.

Blessings from
MOHANDAS

From copy of the Gujarati : C.W. 11160. Courtesy : Chhaganlal Gandhi

[1] Hejaz Railway; *vide* Vol. VI, pp. 471-4.
[2] Chhabildas B. Mehta
[3] Wife of Harilal Gandhi
[4] A selection from Tulsidas's *Ramacharitamanas*; *vide* Vol. VI, p. 368.

55. LETTER TO CHHAGANLAL GANDHI

JOHANNESBURG,
April 26, 1907

MY DEAR CHHAGANLAL,

I have your letter. With reference to the Madressa, it is not possible for us to give any independent opinion. How can we? All we can do is to bring out the best points in the report, which I have done. I have given a note on *Al Islam*[1] also.

I suppose Apoo has asked for the money for the firm. I have not said anything . . .[2] because I wanted you to use your discretion.

I have telegraphed today saying that Kalyandas must prepare to leave immediately. I have a peremptory letter from his father. He should, therefore, go. You will perhaps read my letter to Mr. West, wherein I have suggested that Maganlal should replace Kalyandas. I am likely to be there before he leaves. All that I have said before regarding him is applicable today also.

I have received all the cuttings mentioned by you. I am sending under cover to you the *Jaina*. I want Harilal to read it and make selections, but I recommend it for your perusal also. It seems to me that it is a very ably edited paper. I have been receiving it regularly for the last twelve months, and each cursory glance through [it] made me think the more highly of it. You will see the manner in which news are condensed and given in its columns. I think that the language also is very good. I used to send it to the Indian Public Library directly, but, this time, there are so many things of importance in it that I send it for *Indian Opinion* use first, and then, if it is not cut about, you can send it to the library. Directions about taking some portions of it are given in my letter to Harilal.

Do you want me to write to D. Ebrahim Ismail regarding the fifty copies? For the present, as I have already suggested, even at the risk of having a few copies left unsold, it will be better to print extra copies, because one never knows when there will be a good demand, which we ought to be in a position to meet.

[1] *Vide* Vol. VI, p. 444.
[2] A word here is illegible.

I have aleady suggested to you that you should read the *Islam Gazette* carefully, so that we may not duplicate the information. I remind you again, because I put that paper, also, in [as] fairly edited, though for condensation and choice of matter, it cannot stand comparison with the *Jaina*.

I am glad both the babies[1] and their mothers are progressing.[2]

Please read my letter to Mr. West, wherein I have written about inviting Omar Sheth. We should give him [a send-off] in the same style as we had given Rustomji Sheth.[3]

M. K. GANDHI

From the original: S.N. 4738

56. LETTER TO CHHAGANLAL GANDHI

[Before *May 11, 1907*][4]

CHI. CHHAGANLAL,

I have your letter. I said nothing about the figures in the balance-sheet you sent me because, as you wrote, the final figures you were yet to send. Your provisional figures reveal a profit of £ 20 ! If that is really the position, it seems your going to England will certainly have to be postponed. And now that Kalyandas is leaving, your going is out of the question. We must hope now for something to happen in March next year. Meanwhile, let us see how things develop. You are not afraid of the cold and so we may hope for something in November. Events are moving fast here. It looks as if I would have to go to jail. Very little office work could be done during this month. Much of the day is spent in public work.

Please send me an entire copy of *The Tribune*.

Let me know the names of the more important people among those whose advertisements have been withdrawn. Most probably I shall leave here on the 5th. I am sending some matter today.

Blessings from
MOHANDAS

[1] Sons of Anandlal Gandhi and Chhaganlal Gandhi

[2] The following paragraph is translated from Gujarati.

[3] For an account of the farewell to Omar Haji Amod Zhaveri, *vide* Vol. VI, pp. 462-7.

[4] The letter was evidently written before Kalyandas left South Africa, i.e., before May 11, 1907; *vide* Vol. VI, p. 461.

[PS.]

Please make a scribbling-pad immediately and send it to me. If I go there next week, I shall collect it myself. But it should be ready.

From the Gujarati original: S.N. 4789

57. *LETTER TO CHHAGANLAL GANDHI*

TELEPHONE No. 1635,
TELEGRAMS "GANDHI",
JOHANNESBURG,
May 14, 1907

MY DEAR CHHAGANLAL,

I have your letter. You can send £ 15 to your parents. I am not yet in a position to write to you at length. The headache has evidently come to stay for the time being.

Yours sincerely,
M. K. G.

From a copy: S.N. 4744

58. *INTERVIEW TO D. A. REES*[1]

[Before *March 26, 1908*][2]

Q. What number of Indians are there in the Transvaal and from what parts of India do they chiefly come?

A. There are about 13,000. At present the number resident here is only about 8,000; the remaining 5,000 have left in consequence of the Registration Act. Some are in Natal and some in Cape Town but the majority have returned to India. Probably most of them will now return. Those who are resident here have come chiefly from Bombay and Madras, and are mostly general traders or hawkers.

Q. What is the history of the settlement of Indians in the Transvaal?

[1] A Methodist missionary

[2] The report of the interview, corrected by Gandhiji, was returned with a covering letter dated March 26, 1908.

A. In 1843, indentured labour was first introduced into Natal. Afterwards it was suspended. Then the prosperity of the Colony declined and in 1853 indentured labour was again resorted to. There was a large Indian settlement in Mauritius, and one of the Bombay Indians there, hearing that Indians did well in Natal, came there, bringing with him a large number of his relatives and fellow caste-men. He prospered, and other Indians hearing of this, came on the scene and so Indian traders multiplied. When the Transvaal mines were opened up, these traders came over from Natal and soon became prosperous. They found that they could trade not only with their own countrymen, but also with the Kafirs and the Dutch. They found the Dutch trade specially remunerative, and so the number of Indian traders increased.

Q. I have heard it said that you have made special efforts to increase the Indian trading community and to bring in Indian artisans. Is this true?

A. There is not a vestige of truth in it. I first came into the country in 1893, when things were much as they are now. There were then fully eight or nine thousand Indians in the country. The increase which has since taken place is small, and I have done absolutely nothing to increase the community.

Q. Before the recent Registration Law was brought into force, what was the system of registration adopted?

A. There was no registration of the present kind in existence. In 1885, the Dutch Government passed a law[1] dealing with immigration, but that law was not intended to restrict the immigration of Indians but it was meant to place a bar upon their trading. At one time President Kruger passed a law imposing a prohibitive fee of £ 25 on every Indian who wished to trade in the country. The technical wording of the Law was that any Indian desiring to trade should be registered and take out a receipt for £ 25. In consequence of representations made by the British Government the amount of the fee was subsequently reduced to £3. It will be seen that this Law simply imposed a trade tax on Indian traders, and was not a registration act applicable to Indians as a class.

Q. But is not the present Act stated to be an amendment of the old Dutch Law to which you refer?

[1] Law 3 of 1885

A. Yes, but my conviction is that this was done with a view to hoodwink the British public. As a matter of fact the present Act differs *in toto* from the old Dutch Law. That applied only to traders and did not touch the community as a class, this Act embraces all, without distinction, and aims not simply at registration but also at identification. The old Dutch Law did not aim at preventing Indian immigration, neither did it concern itself with identification. It merely required that all traders should register and contribute to the revenue by paying a specified fee.

Q. What is the system of permits and how long has it been in force?

A. After the conclusion of peace, an ordinance was passed to take the place of the procedure adopted under martial law, when every resident was more or less under supervision. To replace martial law an ordinance called "the Peace Preservation Ordinance" was passed. The preamble states that it was passed to check the entry of people of a dangerous character, who would be a menace to peace and good government, that is to say, it was aimed at disloyalists. But later when a cry was raised against the immigration of Indians this Ordinance was effectively applied to that end.

When the Ordinance was passed it was designed to guard against the influx of undesirable people, but permits were granted freely to any British subject of whose good character they were satisfied, and to foreigners who could produce certificates from their Consuls. But since this agitation against Indians has arisen, they have been singled out for exceptional treatment and required to give elaborate proof that they were in the country before the War, before a permit is granted.

Q. It has been stated that there had arisen a widespread traffic in the permits issued to Indians, and that there was an illicit influx of Asiatics on an organized scale which alarmed the authorities and necessitated the introduction of this severe measure. Is this true?

A. This charge was made against our community and we approached the authorities and asked them for proofs.[1] This they could not or would not give. I admit that there was some traffic in permits going on, but behind the traffic, and regulating and profiting by it, were the officials of the Government. The real facts are these — after the conclusion of peace a considerable number of Europeans from the Volunteers were taken on by the

[1] *Vide* pp. 60-62.

Government and placed in positions of trust and responsibility. It is not surprising that many proved themselves utterly unfitted for positions for which they had no previous training, and that some proved utterly untrustworthy. Several men of this class were appointed as supervisors of Asiatics. They were given tremendous powers and they held the physical destiny of Indians in their hands. They did not scruple to take full advantage of their positions for their own enrichment. They inaugurated a regular system of traffic in permits, and either granted or transferred them at rates varying from £ 10 to £ 30. Where the carcass is, there the crows will gather, and when it became known that permits could be obtained for a consideration, Indians came to the Transvaal from Durban, Port Elizabeth, Cape Town and elsewhere. Many of these had a perfect right to re-enter but had to buy their permits.

Q. But why did not the respectable leaders of your community endeavour to stop the traffic?

A. They did. When I returned from India in 1902 I found the traffic in full swing. I then warned my fellow-countrymen of what could be the results if the traffic was not stopped. I came from India at that time specially to meet Mr. Joseph Chamberlain. I brought the matter to the notice of Sir Arthur Lawley[1] but he would not listen, for he trusted his officers. Three times I approached him with a view to stopping this abuse and on the third occasion I produced such proof that an enquiry was made and two officials were discharged on a technicality, but the evidence before Government was so clear that both officers were dismissed from service. This illicit traffic had to be stopped, but it could have been done effectively without the legislation recently introduced. The authors of the malpractice, the active agents in carrying it out, and those who profited by it were these corrupt officials, but instead of using the power which existing laws placed at their disposal for dealing with the evil, the Government introduced an act directed against the whole Indian community.

Q. I gather then that you regard this Registration Act as unnecessary and based on assumptions which are untrue.

A. Certainly. It proceeds on the assumption that every Indian has entered the country fraudulently, and treats his permits as invalid until he rehabilitates himself by producing before the Registrar evidence of his *bona fides*, which he can accept. It

[1] Lieutenant-Governor at the time

invalidates totally the Dutch registration certificates, for which a fee of £3 was paid, although it professes to be in harmony with the Law under which those certificates were granted. It assumes that Turkish Mahomedans are less trustworthy than Turkish Christians and Jews, for it exempts the two latter classes from the provisions of the Act. Thus, for these and other reasons, it has deeply offended both Hindus and Mahomedans.

Q. What other objections have you to urge against the Act?

A. First, it curtails our liberty in such a manner that no self-respecting man, who has faith in God, could submit to it. A man may, voluntarily and for the benefit of his community, submit to many restrictions, but in this case, the community gains nothing. If any man submitted, it would be solely for the sake of gaining money. Secondly, the distinction made between Turkish Mahomedans and Turkish Christians and Jews is most invidious. They all come from the same social class and in many cases the Christians and Jews from Turkey are far lower in the social scale, yet they are exempted from the provisions of the Act. Is it to be wondered at that the Mahomedans feel aggrieved? Throughout the history of Colonial Government legislation, the Government have set their face firmly against class legislation except under very extraordinary circumstances. The Australian Immigration Act was vetoed by Mr. Chamberlain because it was class legislation. He would not allow the late Mr. Escombe, the Premier of Natal, to pass an act against Asiatics and he advised the Natal Ministry to introduce a general act, dealing with the evil they sought to remove not on the basis of colour, or religion, but on general grounds. Yet the Imperial Government agreed to this Act which I regard as class legislation of a most virulent type.

Other objectionable features of the Act are the following. Children under eight years have to be registered by their parents under a heavy penalty. Those over eight years have to be taken before the Registrar and made to give all identification particulars required of them. On attaining the age of 16, they have to appear again before the Registrar and take out certificates. I can only describe this as scientific torture.

Again, the method of identification adopted is the one pursued for the identification of criminals in this country. No absolutely free men have ever been required to submit to such a process hitherto. I may mention that probably in order to remove the objection which we Indians feel digit impressions have been made of general application under the Immigration Act. This it

is said will apply to Europeans as well as others, but this is manifestly an afterthought and I doubt if it will be largely enforced.

You will not therefore be surprised that when the Act was passed, the Indians met and took a solemn oath that they would not submit to such a Law.[1]

Q. What steps were taken to make the authorities acquainted with your objections to the Act?

A. The measure was published only a few days before it was to come up for discussion. Immediately representatives of the Indian community sought an interview with Mr. Patrick Duncan, the Colonial Secretary[2], and I personally saw Sir Richard Solomon. Mr. Duncan informed the deputation that they could discuss with him the details of the measure but not the principles, as the Government were committed to them. The Indians then presented a petition to the Legislative Assembly. That was pigeon-holed and the Law was passed as it stood, with one important alteration. The draft measure applied to Indian women as well as men. This will show you how far they were prepared to go and how little those who drafted the Act understood Indian sentiment.

The measure was passed; then came the meeting in the Empire Theatre, when the community took an oath of passive resistance.[3] A deputation was appointed to go to London to interview Lord Elgin[4]. When they reached London they met with much sympathy from Anglo-Indians, and the Press, including *The Times*, supported thir cause. Lord Elgin was alarmed, and said that after hearing all the facts he could not agree to the Act as it then stood, and accordingly it was then vetoed. Then responsible government was granted, and their first act was to reintroduce this measure word for word. The passing of the measure through both the Houses of the Legislature occupied about 48 hours.[5] We Indians again petitioned, appealed by telegraph to the Home authorities,[6] interviewed General Smuts[7] but all was of no avail. The measure received the Royal Assent.[8] The Indian community again met and reaffirmed their vow of non-

[1] *Vide* Vol. VII, pp. 80-83.
[2] On September 1, 1906; *vide* Vol. V, pp. 409-10.
[3] *Ibid*, pp. 424-6 and 429-30.
[4] Secretary of State for the Colonies, 1905-8.
[5] *Vide* Vol. VI, pp. 386-8.
[6] *Ibid*, p. 389.
[7] On April 4, 1907
[8] On May 7, 1907

compliance, and since then passive resistance has been going on.[1] The registration offices were opened but only 500 Indians[2] submitted.

Q. What was the next step taken by Government?

A. The Government then passed the Immigrants Restriction Act.[3] This act was of general application, but two clauses were incorporated in order to meet passive resisters. Under the Registration Act Indians who did not submit to its requirements could be sent to jail for two years with hard labour, but under the Immigration Act, all Indians who did not submit to registration could be physically deported at their own cost, their chattels, if any, being sold to defray expenses. The second clause provided that those Indians who were resident here, but did not submit to the Law, no matter of what standing they were, became "prohibited immigrants" and therefore subject to deportation.

This measure, instead of unmanning the Indians, nerved them for further struggle and they informed the Government that they would suffer deportation and confiscation of property but would not violate their conscience and break their oath. Those Indians who could not stand the stress of the struggle went out of the country. Many sold out their businesses, others who remained here countermanded their orders for further supplies of goods, while yet others sold out and remained, living on their capital, in order to carry on the struggle. The Government resorted to all kinds of methods to influence the Indians into compliance. They dismissed their Indian employees in the post offices, railways, and other departments, and these in nearly every case accepted their dismissal rather than comply with the Act. Then followed imprisonment[4] and nearly 200 Indians including myself and most of the leaders were put in jail,[5] and the licences of traders were stopped. The utmost firmness was manifested by all classes of the community and even women came forward and held meetings and informed Government that they were fully prepared to follow their husbands.

Q. What kind of treatment did you receive in prison?

[1] On July 31, 1907 a meeting was held at Pretoria; *vide* Vol. VII, pp. 139-40 and 141.

[2] Out of 13,000 Indians only 511 had registered.

[3] *Vide* Vol. VII, pp. 449-50.

[4] *Vide* Vol. VII, pp. 463-8 and 473.

[5] Gandhiji was sentenced to two months' simple imprisonment, on January 10, 1908; *vide* Vol. VIII, pp. 36-8.

A. The jail authorities did their best for us, but the treatment can only be described as inhuman. We were treated as common felons and were put on a diet to which Indians are altogether unaccustomed, with the result that we were practically starved. For breakfast we were given mealie meal, which is a porridge, all right for the natives of this country who have always been used to it, but to us it was most distasteful. Many refused it altogether, others who took it rather than starve suffered from dysentery, etc. In response to a petition, we were allowed four ounces of bread in lieu of the meal.[1] This we had to eat without tea or coffee, only water was allowed. For dinner we had four ounces of rice and one ounce of ghee. For supper we were given eight ounces of bread three times a week, and three times we had haricot beans, without any accompaniment. On Sundays we could have had meat if we desired, but as Hindus do not eat meat and Mahomedans cannot eat it unless the animals have been slain according to their own formula, the meat was not accepted. In place of this we were allowed a double quantity of vegetables. Asiatic prisoners are classed with Natives. I do not object to this, but I claim that they should be supplied with food according to their customs.

The accommodation also was very bad. The jail where we were housed has provision for only 51 prisoners, but when I was there, 151[2] had to be dealt with. Tents were erected in an open space which provided sleeping accommodation for one hundred, but during the day-time the whole 151 were crowded into a small yard, with the result that almost every day some fainted away at the time of inspection.[3]

Q. What is the nature of the compromise ultimately effected?

A. The Government accepted our offer of voluntary registration according to a form ultimately agreed to.[4] This offer had been made before[5] the Act was brought into operation and if it had been accepted then, all subsequent evil might have been avoided.

By mutual agreement, the form of registration has been altered. If any man has scruples against giving his ten digits, he may give only his thumb mark. The Pathans have done this and most of the Chinese. Personally, I have registered and given the prints

[1] *Ibid*, pp. 39-40 and 153.
[2] Actually 161
[3] For details of Gandhiji's prison experiences, *vide* Vol. VIII.
[4] *Ibid*, pp. 40-2 and 65-7.
[5] In March 1907; *vide* Vol. VI, pp. 401 and 404.

of my ten digits. I did this for the sake of example and to show that while I would voluntarily do anything not intrinsically bad I would do nothing by coercion. The whole objection was against the spirit of the Act.

We have received the distinct assurance of Government that if the bulk of the Indian community voluntarily register the Act will be repealed. There are sections of the Act which apply to Indians subsequent to their registration; these will become a dead letter.

Registration on these terms is now going on rapidly and I anticipate that nearly all our community will comply.

Q. How was the settlement brought about?

A. The settlement was brought about largely through the intervention of Mr. Cartwright[1], the editor of *The Transvaal Leader*. He knew me personally in London and was in touch with General Smuts. Having reason to believe that Government would be open to accept the original offer of voluntary registration, he came to me in the jail, and asked if we were still prepared to abide by our original proposal. We said we were. He then produced a draft letter which he had written to General Smuts embodying the proposal, and this letter with a few corrections I signed.[2] After consultation with the leaders of the Progressive Party, and obtaining their consent, General Smuts sent for me[3]. I left the jail, under police escort for Pretoria and there discussed the whole matter with General Smuts. I returned the same day at 10.45 p.m. and at a meeting of our community held at midnight, I informed them of the settlement offered and strongly urged them to accept it.[4] The finger-prints was an open question and all authorized me to accept the finger-prints in the modified form. All accepted it except the Pathans, about one hundred and fifty in number. The next day all the prisoners were released.

Q. What led to the murderous assault upon you?

A. I have already stated that at the meeting held after my return from Pretoria the Pathans refused to agree to the finger-prints. At a meeting held subsequently[5] they still protested and

[1] Albert Cartwright

[2] *Vide* Vol. VIII, pp. 40-2.

[3] On January 30, 1908; *vide* Vol. VIII, p. 67 and Vol. XXIX, pp. 128-9.

[4] *Vide* Vol. VIII, pp. 45-8.

[5] On February 2, 1908; *vide* Vol. VIII, pp. 55-6.

used threats. I endeavoured to show them that the compromise was an honourable one. We did not object to registration but to coercion and I expressed my determination to be the first to present myself at the registration office. The Pathans threatened that the first Indian who attended for registration and to give finger-prints would be killed. Disregarding this threat many others and I set out[1] for the registration office and on the way, I was set upon by some Pathans, who aimed a blow at me, which was intended to be fatal. It missed its mark but I received a severe gash on my face, and was rendered unconscious. When I recovered I refused to bring a charge against my assailants, but the Government took the case up and two Pathans received three months' imprisonment with hard labour. Since then the Pathans themselves have registered, giving their single thumb-prints, and I believe that everything will now work harmoniously. I do not blame the Pathans. To them finger-prints was the Law. They could, as they did, register without finger-prints. Suspicious by nature they could not understand why I should give ten-digit prints.

From a copy : C.W. 10767. Courtesy: Paul Hockings

59. *LETTER TO MAGANLAL GANDHI*

[After *July 28, 1908*][2]

CHI. MAGANLAL,

I get no time these days to write to you or to anyone else. I know that you want to join the struggle. But you need not think as if you were doing nothing by remaining there. It was necessary for Harilal alone to come over. I think he did a very good thing by coming here and going to jail. Since I could not go, I could be happy only if Harilal went.[3] I think it has been a very good experience for Harilal himself.

Let me know what you did to dispose of the groundnut stock.

It seems everything there is in confusion. Give me some idea at your convenience. You must have seen the letter to Chhaganlal.

[1] On February 10, 1908; *vide* Vol. VIII, pp. 93-7.

[2] The date is inferred from the reference to Harilal Gandhi's arrest. He was sentenced to seven days' hard labour on July 28, 1908. *Vide* Vol. VIII, pp. 405-6.

[3] *Vide* also Vol. VIII, pp. 432-3.

I think your English is still very poor. It will improve with long practice. It is necessary to have your mistakes corrected from time to time. If you keep up a correspondence with Miss Schelsin[1] and ask her to return your letters, duly corrected, she will be glad to do so. She does have some time to spare.

Blessings from
MOHANDAS

From a photostat of the Gujarati : S.N. 5911

60. SPEECH AT MEETING OF INDIANS[2]

JOHANNESBURG,
August 20, 1908

Mr. Gandhi addressed the conference briefly in English. He detailed what had happened to Sorabji,[3] and also announced that another Indian had been sentenced to one month's hard labour at Christiania for trading without a licence.

Mr. Gandhi mentioned that Sorabji had telegraphed as follows: "Had solitary confinement yesterday." (Cries of "Shame".) "Pushed out by Vernon on the Natal border."

He stated that he could not divulge anything regarding the compromise.[4]

The Natal Mercury, 21-8-1908

[1] Sonja Schlesin, Gandhiji's typist

[2] A meeting of about 200 representative Indians from all over the Transvaal was held to consider the modified version of the Asiatics Registration Validation Bill as proposed at a meeting with General Smuts, General Botha and others on August 18, 1908. For the provisions of the Bill, *vide* Vol. VIII, pp. 454-5 and 449-51.

[3] Sorabji Shapurji Adajania had entered the Transvaal on June 24, claiming right of residence under the Transvaal Immigrants Restriction Act, being an educated Asiatic. He was sentenced to one month's rigorous imprisonment for not registering under the Asiatic Act. He was released on the night of August 19 and deported to the Volksrust border; *vide* also Vol. VIII, pp. 345-7, 354-8, 376-7 and 398.

[4] For the terms of the compromise, *vide* Vol. VIII, pp. 462-5. The proceedings were then conducted in Hindi, no report of which is available.

61. CABLE TO LORD AMPTHILL

[Before *February 25, 1909*][1]

LORD AMPTHILL
LONDON

VEREENIGING INDIANS PUBLIC MEETING ASSOCIATED THEMSELVES ACTION BRITISH INDIAN ASSOCIATION. DETERMINED PASSIVE RESISTANCE AND CONGRATULATED BRAVE BROTHERS AND SISTERS NOW SUFFERING IMPRISONMENT INDIA'S HONOUR. TRUST UNION GOVERNMENT WILL GRANT RELIEF AND ENGLAND AND INDIA WILL HELP.

ASWAT
CHAIRMAN

From a photostat of the original : S.N. 5902

62. FRAGMENT OF A LETTER[2]

December 1, 1909

I never realize any distinction between a Hindu and a Mahomedan. To my mind, both are sons of Mother India. I know that Hindus are in a numerical majority, and that they are believed to be more advanced in knowledge and education. Accordingly they should be glad to give way so much the more to their Mahomedan brethren. As a man of truth, I honestly believe that Hindus should yield to the Mahomedans what the latter desire, and that they should rejoice in so doing. We can expect unity only if such mutual large-heartedness is displayed. When the Hindus and Mahomedans act towards each other as blood-brothers, then only we can hope for the dawn of India.

Indian Opinion, 4-12-1909

[1] E. M. Aswat was elected Chairman of the British Indian Association on February 1, 1909. The cable being in Gandhiji's hand must have been drafted before he was arrested on February 25, 1909.

[2] Written in Gujarati to a Mahomedan correspondent

63. *EVIDENCE BEFORE INQUIRY COMMITTEE*[1]

KRUGERSDORP,
February 17, 1910

Mr. Gandhi said that the object of making the protest was that his clients challenged the authority of the Commissioner to make any recommendation with reference to the removal of the Location. It was his contention that as his clients had certain legal rights, apart from other rights, the Commission was totally uncalled for as far as the removal of the Location was concerned. His clients had prepared a statement of the valuation of their holdings, and that statement was filed under the protest mentioned.

THE CHAIRMAN: This is not a Commission but a Committee of Inquiry.

MR. GANDHI: I have observed the distinction.

The Chairman asked, was Mr. Gandhi prepared to give a statement with regard to points on which the Committee desired information.

Mr. Gandhi said he placed himself in the hands of the Committee. He was prepared to lead evidence, or if the Committee considered a written statement more satisfactory, he would submit one. It had been his intention to lead some evidence that morning to rebut that given at the last sitting of the Committee.[2]

Evidence on behalf of the Municipality was then taken.

Mr. James Munsie (Chief Sanitary Inspector) said the buildings in the Location were defective from a structural point of view . . . it was impossible to repair the buildings so as to make them comply with the by-laws. The residents obtained their livelihood chiefly by hawking fruits and vegetables for which there was no proper storage. In case of infectious diseases considerable trouble would be experienced. (To Mr. Seehoff[3]:) If the Location were under Municipal control only a certain number of residents would be allowed tin houses, and overcrowding would be prevented. In reply to the Chairman Mr. Munsie said the Indians adopted certain methods in connection with their sanitary conveniences, and it was possible that the excess of water they used caused the nuisance.

[Q.] Then this extreme insanitation is not known to you?

[1] Which was appointed to inquire into the proposed removal of the Asiatic Location in Krugersdorp

[2] *Vide* Vol. X, pp. 152-3 and 195.

[3] The Chairman of the Enquiry Committee

No, I do not think it is possible. I find the coolies have been very careful in keeping the surroundings of the buildings clean.

MR. CHAMNEY[1]: You have found them careful as far as possible?

Yes.

Mr. Gandhi asked permission to question the witness but the Chairman pointed out the witnesses were not subject to cross-examination. . . . Seeing that witnesses came voluntarily and the Committee had no power to summon them, he felt they should not be subject to cross-examination.

Mr. Gandhi said as a member of the public he might be able to assist the Government and the Committee. He asked through the Chairman whether the Location was not now subject to Municipal control, and whether the Municipal by-laws were not in force there.

MR. MUNSIE: As far as possible it is under Municipal control.

THE CHAIRMAN: Is it recognized as a Municipal Location?

No.

MR. GANDHI: Is it not subject to the public health by-laws of the Municipality?

Yes.

MR. SEEHOFF: The laws of the Corporation are not retrospective?

No.

MR. GANDHI: If the Asiatics say they are quite willing to abide by the reasonable requirements of the Municipality as to structural alterations would not that satisfy the objections raised by the Municipality?

The Chairman pointed out that Mr. Munsie was giving evidence as to the sanitation of the Location, and the question was more for the person who would speak on behalf of the Municipality.

The Star, 17-2-1910

[1] Montford Chamney, Registrar of Asiatics

64. *CROSS-EXAMINATION BEFORE ENQUIRY COMMITTEE*

KRUGERSDORP,
February 18, 1910

In his evidence before the Committee the Mayor said the present site of the Location was absolutely unsuitable as it adjoined a white centre in Burgershoop, and was quite close to the Government School.

MR. CHAMNEY : Does the Council desire to acquire the ground?

[THE MAYOR :] I cannot speak on behalf of the Council, but the question has never been brought before the Council, and I do not think the Council is very anxious to have the ground. Mr. Gandhi put the question as to whether if the Asiatics carried out the structural alterations the Council required, its objection would fall to the ground.

THE MAYOR : I am of the opinion if the requirements of the Municipality were to be carried out, the place would have to be demolished and rebuilt.

MR. GANDHI: If the Asiatics offered to rebuild, would that meet the objection of Mr. Munsie?

Naturally yes, from the sanitary point of view.

Does not the objection to the site arise from the structural conditions?

No.

The Mayor in conclusion emphasized the point made in the statement that the Council was not liable for any compensation the Indians may be declared entitled to. Several other Indians gave evidence as to the rights they had to certain stands, and the value of the buildings, and the sitting was adjourned.

The Star, 18-2-1910

65. LETTER TO UMIASHANKAR MEHTA

Phagan Vad 11, 1966 [April 6, 1910]

CHI. UMIASHANKAR,

It is well that you wrote to me. But I had never meant that you should not voice any criticism of Phœnix. You have got to see and point out any real shortcoming. We do not wish to conceal faults. Now I am investigating into the matter you have mentioned.

Chi. Jayashankar[1] has done a wise thing if he has abandoned the idea of a second marriage. I had spoken emphatically.

How is business there? Have you been able to sell some of the clothes you had taken?

How is your health?

Blessings from
MOHANDAS

From a copy of the Gujarati : C.W. 1630. Courtesy: Gunawant Umiashankar

66. LETTER TO T. D. PATHER

JOHANNESBURG,
May 25, 1910

DEAR MR. PATHER,

I have your letter giving me a full explanation of the two cases referred to in your letter. I am glad that you are not concerned in any injustice being done to our countrymen. Indeed, interpreters should be a source of comfort and help to Indians who come in touch with them. I am glad you have been helping Mr. Royeppen[2] and others.

Yours sincerely,
M. K. GANDHI

MR. T. D. PATHER
P.O. Box 1256
DURBAN, NATAL

From a photostat: G.N. 777

[1] Addressee's brother
[2] Joseph Royeppen

67. *FRAGMENT OF LETTER TO CHHAGANLAL GANDHI*

[About *November 15, 1910*][1]

Make the slices and add two ounces of pine kernel. Squeeze a lime in it and add two ounces of olive oil. Even tomatoes can be used. This should be eaten with a Wallace roll. It is a very beneficial and wholesome diet. Medh knows all these things. You can take olive oil even up to four ounces. There is no harm. In the Indian diet, it is best to take *puri* and *kheer*.

There is no need to go to India to fetch Kashi[2]. She can come on her own with an escort. I too can see that she cannot be treated properly there. If you find it inconvenient to stay there because of your health,[3] you may come here. Kashi can be called here right now and she can live here even in your absence. I wish you to regain your equanimity.

Blessings from
MOHANDAS

From the Gujarati original : C.W. 5073. Courtesy : Chhaganlal Gandhi

68. *LETTER TO V. G. CHERTKOV*

TOLSTOY FARM,
LAWLEY STATION,
TRANSVAAL,
November 26, 1910

DEAR SIR,

I have your letter of the 29th September last for which I thank you. I have also received your translation of Tolstoy's letter[4] to me on Passive Resistance. It is a most pathetic thing that your letter should have been received after his death.

[1] Part of this letter has appeared in Vol. X, p. 354.

[2] Addressee's wife

[3] The addressee, who was in England, had been suffering from tuberculosis.

[4] *Vide* Vol. X, pp. 512-4.

You will see from a few copies of *Indian Opinion* I am sending you, that I had the letter already translated by a friend here. Mr. Kallenbach got the translation made.

I thank you for introducing Mrs. Mayo's[1] name to me. The lady has already written to Mr. Kallenbach. I am now sending her all the particulars needed by her.

I shall appreciate a few copies of the magazine in which Tolstoy's letter may be published.

I am,
Yours truly,
M. K. GANDHI

V. G. CHERTKOV

From a photostat: C.W. 11073. Courtesy: L. N. Tolstoy

69. CABLE TO G. K. GOKHALE

JOHANNESBURG,
October 20, 1911

NATAL CONGRESS WHICH RECEIVED CABLE PRESIDENTSHIP MISTOOK NATURE INDICATOR ADDRESS SHOWING YOUR OTHER PROMINENT NAMES.[2] RECEIVERS THOUGHT THERE WAS DEFINITE INVITATION AND PRESSED ME ACCEPT.[3] YOUR CABLE SHOWS OTHERWISE. WIDRIG[4] COMPETE. I PERSONALLY WOULD AVOID HONOUR. MY VIEWS BEING UNORTHODOX PROBABLY CONFLICTING. CACHRYOS[5] WITHDRAW MY NAME. DISCUSSION MUCH BETTER ENTIRELY YOUR HANDS.

From a copy : File No. 45. Courtesy : National Archives of India

[1] Mrs. Fyvie Mayo of Glasgow, a journalist and translator of Tolstoy

[2] For the explanation of "the muddle" regarding Congress presidentship, *vide* Vol. XI, pp. 176-8.

[3] *Ibid*, pp. 162-3.

[4] Meaning 'I do not wish'

[5] Meaning 'If you can'

70. LETTER TO MAGANLAL GANDHI

LAWLEY,
Kartika Sud 2, [19]68 [October 24, 1911]

CHI. MAGANLAL,

This[1] is the last stanza in the *Ayodhyakanda*. Dwell on it. It constantly rings in my ears. In this difficult age devotion has been given the primary importance. One needs the discipline and regulations even for such devotion. I see every moment that therein should lie the roots of our education. What other blessings can I give you?

Blessings from
MOHANDAS

[From Gujarati]

Ashram Bhajanono Swadhyaya, p. 301

71. CABLE TO G. K. GOKHALE

JOHANNESBURG,
January 10, 1912

EXPRESS
HONOURABLE GOKHALE
POONA

COMMUNITY DELIGHTED YOUR DECISION VISIT US.[2] WE ASSURE YOU WARM WELCOME.

CACHALIA
CHAIRMAN, ASSOCIATION

From a copy: File No. 45. Courtesy: National Archives of India

[1] Not translated here. The quotation from Tulsidas dwelt on the devotion of Bharata for Rama and his practice of austerities too difficult even for ascetics.
[2] *Vide* Vol. XI, pp. 207 and 208.

72. LETTER TO CHHAGANLAL GANDHI

TOLSTOY FARM,
Jeth Sud 12 [May 27, 1912][1]

CHI. CHHAGANLAL,

Dhoribhai is not the kind of man to fit into the scheme. This is West's view. This contention is based on conversation with him and is justified. Our functioning is so different at present that it is doubtful if we should admit only labourers. Dhoribhai will not understand that he is not qualified. Hence, there is no need to tell him the reasons. I shall tell him myself. What seems clear is that we cannot admit him at the moment. But is it right to tell him why? West had asked me in his last letter and so I am discussing the matter with you. This is my attitude. Now you can do whatever you think proper.

Miss Molteno writes : "Your sweet Phœnix is a poem — a dream of loveliness."[2] Strangers are bound to think that way. We cannot take pride in her comment because we have known its bitterness too. Nevertheless we should cherish the aspiration that the future may justify Miss Molteno's belief. In order to realize that, I feel that we cannot admit an utterly worldly man like Dhoribhai. A time may come when only two or three of us can continue to stay there to realize that ideal. May it be so. We shall not be cowards from fear of it.

Jamnadas[3] has been there for a long time now. I have reprimanded him for what Kashi has written in her letter. Please do not hurt his feelings. He has many admirable qualities. His physique is such that he can make it hard as steel. It is best to engage him in all activities. Send him here whenever he feels inclined. I do not think he would feel comfortable there for long. I feel that if you engage him in the press it would be beneficial to you as well as to him. But you must be needing all the help there right now. Nevertheless, do only what all of you consider proper. It is enough if you give thought to my suggestions. Do not insist on putting them into practice.

[1] The year has been inferred from the reference to the arrival of Kotwal, who joined the Tolstoy Farm in 1912.

[2] Quoted in English

[3] Addressee's younger brother

Kotwal[1] can wear the dress he chooses. I shall not interfere or force him regarding this. Those of us who have established Phœeix and those whom we specially invite cannot suddenly wear that kind of dress. I see the usefulness of trousers, etc., for the carrying on of our tasks. If trousers imply anything immoral, we should not wear them whether or not our task is accomplished. Kotwal has come to meet us. Moreover, Doctor[2] has made certain recommendations about him. It is possible that he possesses such a character that we may have more to learn from him than he from us. Hence, I do not propose to discuss with him the matter of his dress unless an occasion arises. We can exercise greater freedom regarding dress, etc., at the Farm. In certain matters, there was opportunity for this Farm to rise superior to Phœnix in its way of living. Meat, etc., have got to be given up here and that is no small matter. Everyone must eat in the common kitchen, and that too is a big thing.

Blessings from
MOHANDAS

From the Gujarati original: C.W. 1164. Courtesy: Chhaganlal Gandhi

73. *LETTER TO MRINALINI SEN*

16 TREBOVIR ROAD, [LONDON] S.W.,
November 30, [*1914*][3]

DEAR MRS. SEN,

Mr. Sen told me that you would gladly give me lessons in Bengalee whilst I was confined to my room. I think that I am now in a position to take them. Could you kindly come for say ½ hour daily on any day that may suit you? Any time between 2 to 3.30 or 5.30 to 6.30 will be suitable for me. I have a good Bengalee grammar. If you have a simple Bengalee book or a newspaper, I would prize it. We may read together from any of them.

I am,
Yours sincerely,
M. K. GANDHI

From a photostat: Nehru Memorial Museum and Library. Courtesy: Arati Sen

[1] P. K. Kotwal

[2] Dr. Pranjivandas Mehta

[3] The year has been inferred from the reference to Gandhiji's learning Bengali while confined to his room in London. He began learning Bengali during his illness in October-December 1914; *vide* Vol. XII, p. 559.

74. LETTER TO MAGANBHAI H. PATEL

Wednesday [Before *February 10, 1915*][1]

BHAISHRI MAGANBHAI,

I have your letter. I will never leave you so long as you do not want to leave me. I am aware of your trouble. I want to take work from you keeping that in mind. Take the vows only when you think it right to do so. I shall arrange to have the meeting with your father in good time. The rest from my letter to Maganlal.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 11009. Courtesy: Suryakant C. Patel

75. LETTER TO SAROJINI NAIDU

SERVANTS OF INDIA SOCIETY,
POONA CITY,
February 23, 1915

MY DEAR SISTER,

What would you say of a brother who does not inquire about his sister's health, does not acknowledge her message of goodwill and who does not even send a note of sympathy on her father's death? You will believe me when I tell you that I have not had a moment's rest after our landing. I thought therefore that I would write to you on settling down somewhere. Then I heard from Mr. Gokhale just when I left for Bolpur that you had lost your father. I said to myself then that I would write to you on reaching Bolpur. But no sooner did I reach Bolpur than I had to retrace my steps to visit the desolate home of the Society.[2] Oh! the pity of it. And yet my *Rajya Guru* died as very few had the privilege of dying.

[1] This letter appears to have been written before the one to Maganlal Gandhi dated February 10, 1915 (*vide* Vol. XIII, p. 19), wherein Gandhiji mentions the addressee's father.

[2] Gopal Krishna Gokhale had passed away on February 19.

And now excuse me for the delay in writing to you. My sympathies are with you in your sorrow. You have enough philosophy in you to bear the grief that has overtaken you. Do please let me know how you are keeping.

With regards from us both,

Yours sincerely,
M. K. GANDHI

From the original: Padmaja Naidu Papers. Courtesy: Nehru Memorial Museum and Library

76. LETTER TO MAGANBHAI H. PATEL

ON WAY TO RANGOON,
Phagan Vad 15 [*March 15, 1915*][1]

BHAISHRI MAGANBHAI,

Harilal has parted from me. I have given him Rs. 45 on which he will struggle through as he pleases. There is nothing improper about it.

We shall return by steamer on Monday or latest by Thursday. It seems on our way back we shall have to stop at Calcutta for two days. We have abandoned the idea of being at the Gurukul in the beginning of April. We shall have to spend some time at Santiniketan.[2] We must do our utmost to see that the new experiment[3] succeeds.

You will have received the dried fruit which Manilal was asked to send, and you will have managed with . . .[4]

Fakiri and Baba will have fully recovered by now.

Blessings from
MOHANDAS

From a photostat of the Gujarati: C.W. 11003. Courtesy: Suryakant C. Patel

[1] Gandhiji left Calcutta for Rangoon on March 14, 1915. *Phagan Vad 15* corresponds to March 15.

[2] The addressee along with some other Phœnix companions was staying at Santiniketan.

[3] In self-cooking at Santiniketan; *vide* Vol. XXXIX, p. 303.

[4] One word is illegible here.

77. LETTER TO MAGANBHAI H. PATEL

Chaitra Sud 6 [*March 21, 1915*][1]

BHAISHRI MAGANBHAI,

I have your letter. I shall be here till Monday night. I shall reach Calcutta on Thursday and hope to be at Santiniketan on Saturday. It is very good that the work there is proceeding well. We should continue to help in it to the best of our ability. Look after Messrs. Andrews[2] and Pearson[3] very carefully. You have not given any news about Pal Baba's health. Maganlal shall have reached there before my arrival.

I had told Manilal to send the dried fruit immediately. You must have received it soon after your letter.

It is extremely hot here. I am now tired of all the honour and respect being showered on me, I do not see any meaning in it.

All the three[4] of us are well.

Regards from
MOHANDAS

[PS.]

Look after your health. Professor Balwantrai Thakore will have arrived there or will be arriving. Look after him. Give him my regards if he has already come, and give the necessary news.

From a photostat of the Gujarati: C.W. 10999. Courtesy: Suryakant C. Patel

[1] From the contents it is evident that this letter was written from Rangoon and after the one to the addressee dated March 15, 1915.

[2] C. F. Andrews

[3] William Winstanley Pearson

[4] Ramdas and Chhaganlal Gandhi had accompanied Gandhiji to Rangoon.

78. LETTER TO MAGANBHAI H. PATEL

8 Moira Street,
Calcutta,
Monday [March 29, 1915][1]

BHAISHRI 5 MAGANBHAI,

I shall be busy here till the evening of Wednesday, hence I shall leave by the last train, and reach there around 11 or 11.30 at night. Everybody will have got to Hardwar.[2] I have received Mr. Kunzru's[3] telegram saying that everyone should be sent there. It seems that I shall have to go there too, but I shall have to return immediately. Chi. Maganlal will have arrived.

Blessings from
Bapu

[PS.]

Dr. Mehta's elder brother Popatbhai is with me. Anna[4] and Doctor's sons are not here.

From a photostat of the Gujarati: C.W. 10998. Courtesy: Suryakant C. Patel

79. SPEECH AT ST. STEPHEN'S COLLEGE[5]

Delhi,
April 13, 1915

Mr. Gandhi said he took the liberty of speaking in Hindi having ascertained previously from the Principal that the European staff of the College understood the language of the people and he was glad to know that they did.

[1] From the contents this letter appears to have been written after Gandhiji's arrival in Calcutta from Rangoon, i.e., March 28, 1915, and before he left for Santiniketan on March 31. Monday in the interim fell on March 29.

[2] Gandhiji's Phœnix party had been invited to assist the volunteer corps of the Servants of India Society at the Kumbha fair at Hardwar.

[3] H. N. Kunzru

[4] Harihar Shama, a teacher from Baroda, who joined Gandhiji in June, 1915

[5] This was in reply to a welcome address by Principal Rudra. Gandhiji spoke in Hindi.

In the course of his address he said that it would be premature for him to offer any advice in regard to Indian problems, for he had been long away from the motherland. He needed to learn first before he spoke. He had come to learn and hoped to live and die in India now. Long years ago when he met his Master Mr. Gokhale, he felt he had found his *guru* in the sphere of politics and he had tried humbly and faithfully to follow him. In the religious sphere he had not met with a religious *guru* yet. But he must not leave people under a false impression in this respect. His Master, Gokhale, was a deeply religious man. Nobody worked with him in the closest contact but felt the depth of the reality of his essential religious temper. To Mr. Gokhale God was a great reality and truth was a great reality. This it was which explained his incessant and indefatigable labours which tried his physical powers at last. He was a Hindu but one of the right type. A Hindu sannyasi once came to him and made a proposal to push the Hindu political cause in a way which would suppress the Mahomedan and he pressed his proposal with many specious religious reasons. Mr. Gokhale replied to this person in the following words: "If to be a Hindu I must do as you wish me to do, please publish it abroad that I am not a Hindu." But Mr. Gokhale was a Hindu and his religion was fearlessness. He had a deep belief in God, in the eternal triumph of truth. This explained his arduous toil in mastering facts and in investigating truth. India's greatest need was this great fear of God—the fear of God alone and therefore no fear of man. That was the one thing we needed. Anarchism was not necessary. If it existed, it showed there was no fear of God. To face evil we must stand in the strength of God and truth; and there was that ancient text on the College walls that truth, not falsehood, eternally triumphed. Evil of any kind could not stand the searching light of truth and could only be rooted out in the strength of God through personal suffering and not through the infliction of suffering on others. That was the secret.

Fear God, therefore, and do not fear men, and remember that ahimsa is our religion, the great gift of our *rishis*. What we have got to do is to bring this religion of the Fear of God into all our lives and even into politics. Nothing but this and the passionate love of truth will help us. I would exhort you therefore to obey your teachers and to be true to your College motto, to be rooted in the truth of it, so that you may worthily enter the citizenship of your motherland."

Then thanking the students for their splendid help in the South African crisis and their hospitality and kindness to the Phœnix boys when they were the guests of the Principal, Mr. Gandhi resumed his seat amidst loud and prolonged applause.

St. Stephen's College Magazine, No. 32, pp. 6-9

80. FRAGMENT OF LETTER TO MAGANLAL GANDHI[1]

MADRAS,
[*April 27, 1915*][2]

. . . have been repeated. If you send your reply to this letter through Narandas to Bombay it will reach me. It is enough if I get it there. Today is the 27th. This letter will reach you on the 1st. Even if you take two days to consider it you can write to me on the 3rd. The letter should reach me on the 7th. Depending on when you write address your reply here or to Bombay. I do not intend to stay for more than four days in Bombay. I shall go thence to Ahmedabad. I shall stay there for about three days and proceed to Rajkot to dispose of the house there. I think I shall not need to stay for more than four days at Rajkot.

I wish Jamnadas not to leave the place before we meet. He need not be in a hurry.

From the Gujarati original : C.W. 11168. Courtesy: Radhabehn Choudhri

81. LETTER TO SAROJINI NAIDU

NELLORE,
May 4, 1915

MY DEAR SISTER,

I did not reply to your last letter as I had hoped to be able at the time of replying to tell you when I was likely to visit Hyderabad. But the receipt of your booklet with the beautiful inscription in it compels me to write to you now, even though I cannot fix the date of my coming to Hyderabad.

I thank you for the inscription. Yes, Mr. Gokhale longed to have you as a full servant of India. Your acknowledgment of discipleship fills one with new hope. But of this more when we meet. For me the death of the Master has drawn me closer to him. I see him and appreciate his worth as I never did before; for the lover, the loved one never dies.

[1] The first four pages of the letter are not available.

[2] The month and year have been inferred from Gandhiji's itinerary.

Are you keeping well in health?
I leave Madras on the 7th instant for Bombay.
My permanent address is Servants of India Society, Poona.
Mrs. Gandhi, who is with me, sends her love to you.

Yours sincerely,
M. K. GANDHI

From the original : Padmaja Naidu Papers. Courtesy : Nehru Memorial Museum and Library

82. LETTER TO G. B. VEERASWAMY

AHMEDABAD,
May 20, 1915

DEAR VEERASWAMY,

I have your letter. I shall know in due course what you propose doing.

Yours truly,
M. K. GANDHI

G. B. VEERASWAMI
1/6 NALLATHAMBHI MUDALI STREET
TRIPLICANE
MADRAS

From a photostat : C.W. 11014. Courtesy : Balachandran

83. LETTER TO KUNVARJI V. MEHTA

AHMEDABAD,
May 25, 1915

BHAISHRI KUNVARJI,

I do not see the least possibility of my being able to attend the conference this time. I feel there is need for me to stay here at present. I find I have been away from the students too long and should not therefore leave at once. I must therefore look for another occasion to visit Surat.

Vandemataram from
MOHANDAS GANDHI

From a photostat of the Gujarati : G.N. 2662

84. LETTER TO G. B. VEERASWAMY

AHMEDABAD,
May 30, 1915

DEAR MR. VEERASWAMI,

You may come here at any time you like and you will stay if we mutually agree. . . .[1] now nothing is obligatory. English books are stocked here in a large quantity and newspapers are also received. Those who are in the Institution[2] do write letters and stamps or post-cards are provided for them. The rest can be discussed personally if you decide to come. Servants of India Society may not admit you as you are only a matriculate.

Yours truly,
GANDHI

From a photostat : C.W. 11015. Courtesy : Balachandran

85. LETTER TO P. G. BALASUNDARA SASTRI

AHMEDABAD,
June 1, 1915

DEAR SIR,

Mr. Natesan[3] has sent me your letters addressed to him and to me. I thank you for both. Your son[4] has been in correspondence with me. His last letter stated that he was driven away by you. I therefore wrote to him yesterday saying that in that case he was free to come to me. His ultimate aim seems to be to join the Servants of India Society. If your boy comes here and is found to be not of mature age so far as I am concerned he will be certainly sent back to you. I take no boys under

[1] The source is damaged here.
[2] The Satyagraha Ashram
[3] G. A. Natesan
[4] G. B. Veeraswamy

age without the consent of their parents. You may therefore fully depend upon my co-operation with you.

Yours faithfully,
M. K. GANDHI

MR. P. G. BALASUNDARA SASTRI
GOVINDAPURAM VILLAGE
ADUTURAI POST
THANJAVUR DISTRICT, MADRAS PRESIDENCY

From a photostat : C.W. 11016. Courtesy : Balachandran

86. LETTER TO MATHURADAS TRIKUMJI

AHMEDABAD,
Ashad Vad 10 [*August 5, 1915*][1]

CHI. MATHURADAS,

Please send me two dozen copies of *Kavyavinod*[2].

Blessings from
MOHANDAS

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

87. LETTER TO MAGANBHAI H. PATEL

AHMEDABAD,
Kartak Vad 11 [*November 17, 1915*][3]

BHAISHREE 5 MAGANBHAI,

I continue to receive letters from you. I think it would be proper to give what Sundaram asks. You have not written about Shanti's and Bhaiya's cough.

My towel which I use as a *dhoti* has been left behind. I had three. I left the one I had been wearing yesterday hung on the bathroom door. Ask Chi. Manilal to look for it. I have found the knife. Ask Ramdas to write to me in detail about his health and his studies. Other boys will be getting on with

[1] From the postmark
[2] A Sanskrit primer
[3] The year has been inferred from the contents. *Kartak Vad 11* corresponded to November 17 in 1915.

the lessons I have given. Tell them that I shall be deeply disappointed if they don't do it. It will be good if *Namameeshameeshana*[1] can be taught to all the boys. Quilts will have been got ready or should be.

You may get Krishnasamy's watch repaired if it can be done for anything up to a rupee.

Blessings from
MOHANDAS

From a photostat of the Gujarati : C.W. 11006. Courtesy : Suryakant C. Patel

88. LETTER TO MAGANBHAI H. PATEL

GONDAL,
Kartak Vad 13 [*Saturday, December 4, 1915*][2]

DEAR MAGANBHAI,

I have your letter. Nearly Rs. 825 was collected at Wankaner.[3] With some more contributions coming in the amount may go up to a thousand. A meeting was held at Gondal too.[4] What the result will be it is difficult to say. Jamnadas is with me. Ba is at Rajkot.

With me being away the atmosphere may tend to change. You must work with faith to see that it does not change. Even if it should change, if you do not succumb to the change it will change automatically again. We must remember that the Ashram is still in its infancy.[5] It is necessary for me to spend some time there. Will such an opportunity come?

Blessings from
BAPU

From a photostat of the Gujarati : C.W. 11001. Courtesy : Suryakant C. Patel

[1] First line of a hymn by Shankaracharya

[2] Gandhiji was in Gondal on December 4, 1915 and *Kartak Vad 13* corresponded to it. The source, however, has "Friday", evidently a slip.

[3] For the Gokhale Memorial Fund

[4] *Vide* Vol. XIII, p. 148.

[5] The Satyagraha Ashram was established at Kochrab near Ahmedabad on May 20, 1915.

89. LETTER TO MAGANBHAI H. PATEL

BHAVNAGAR,
Tuesday [December 7, 1915][1]

BHAISHRI MAGANBHAI,

You have asked good questions. Krishnasamy cannot thus ask for fresh *rotis*, nor send registered letters. He must read Gujarati. And if he has already decided to leave after one year, he cannot even stay there. You handle him as best as you can. Or leave the matter to await my return. He ought to be told to do grinding.

I do not think it is proper to remind Sundaram about his studies as long as he is ill.

You have not sent me the rules of the Ashram. I have to be at Bhavnagar till Thursday. I shall be at Amreli on Friday.

You must have received my other letters.

There is good progress everywhere. The collection at Wankaner will be Rs. 1,000. How are Shanti and Bhaiya?

Blessings from
MOHANDAS

From a photostat of the Gujarati : C.W. 11006. Courtesy: Suryakant C. Patel

90. A TALK[2]

BHAVNAGAR,
[On or after *December 7, 1915*][3]

Dignity of labour means that students should wash their own clothes and do their own personal work like cooking, cleaning of utensils and so on. They should abandon any false sense of shame in body-labour.

[1] The year has been inferred from the reference to the collection of funds at Wankaner. Gandhiji was in Bhavnagar from December 7 to 10. Tuesday in the inerim fell on December 7.

[2] With Veerchand Panachand Shah, Nanabhai Bhatt and others. This is a summary of the talk as reported by Panachand Shah.

[3] According to the source the talk took place at Bhavnagar towards the end of 1915. Gandhiji was in Bhavnagar from December 7 to 10 in 1915.

I am against machines because big industries like steel and coal dehumanize men. Rather than destroy big and small industries we must establish a balance between them and give first place to village industries.

I do accept the importance of primary education. But I know of many persons who cannot read and write, yet are able to work efficiently, because of their intuitive understanding. Hence, we cannot afford to wait for education.

History today teaches strife, treachery and intrigue, whereas it should give greater importance to noble deeds.

Man has no right to drink milk, because whether in human beings or animals nature has intended milk only for the young. Hence, whatever the arguments, there is no justification for drinking milk.

I believe in *varnashramadharma* but I do not believe in castes. *Varnashramadharma* means that a man should find satisfaction in getting his livelihood from his ancestral occupation.

I am always in quest of truth. For the sake of truth I have abandoned many of my ideas and acquired new ones. I have never hesitated to give up the old and accept the new and will never hesitate as long as I live.

[From Gujarati]

Sevamurti, p. 33

91. LETTER TO MAGANBHAI H. PATEL

AMRELI,
Magsar Sud 3 [*December 10, 1915*][1]

BHAISHRI 5 MAGANBHAI,

I have your letter. If Danibehn's[2] cough has not gone she should reduce the intake of oily foods.

It is all right to give sugar separately to Chi. Chanchi and keep the shelf clean. Tell Sundaram that I have prohibited sugar for him. However, Sundaram does need to be given time.

There is no harm in opening the letters. Send Miss Schlesin's[3] letter too.

[1] From Gandhiji's itinerary this letter appears to have been written in 1915. Gandhiji was in Amreli from December 10 to 12 in 1915. *Magsar Sud 3* however fell on December 9.

[2] Wife of Dudhabhai Dafda

[3] Sonja Schlesin, who joined Gandhiji as a steno-typist and later played an important role in the satyagraha struggle in South Africa.

Tell Sundaram that if he leaves before I return it will be on his own responsibility. I am writing to him.

We are having good collections everywhere.

People at Bhavnagar were very enthusiastic. There is a similar atmosphere at Amreli. I am sending a telegram about our programme.

Vandemataram from
MOHANDAS

[PS.]

Send more copies of the rules and regulations. Our programme is as follows :

Bagasara Sunday, Porbundar Monday evening, leave Porbundar Tuesday and reach Rajkot Wednesday. Reach Wadhwan Thursday. Send letter to me at Wadhwan at Free Library, Wadhwan City. I shall write later about the rest.

From a photostat of the Gujarati : C.W. 11012. Courtesy : Suryakant C. Patel

92. LETTER TO MAGANBHAI H. PATEL

HADALA,
Sunday [December 12, 1915][1]

BHAISHRI 5 MAGANBHAI,

I have received your mail from Bagasara. If you wish to pay a visit to Dharmaj, you may do so after I come. I am worried all the time that Shanti has still not got over his cough and Shivprasad is not rallying; I fret about it night and day. I am making enquiries. I am also consulting *vaidyas*. Do we suffer from some major deficiency? We must find out what it is and where it lies. The visit to Porbundar is off. We shall reach Limbdi on Monday evening. We shall go to Wadhwan on Tuesday. We shall be at Limbdi on Tuesday till 3 o'clock. Hence it will be all right if you send the next post to the Free Library at Wadhwan. From Wadhwan we shall go to Dhrangadhra on Wednesday, expecting to be back the same day. Hence that day's post can also be sent to Wadhwan. We expect to reach Viramgam on Thursday. You may therefore send Wednesday's post to Viramgam. You can get the address from Punjabhai.

[1] From Gandhiji's itinerary it would appear that this and the following letter were written in 1915. Gandhiji was in Hadala on December 12, 1915

I am having wonderful experience everywhere. There is no time to write about it.

Blessings from
MOHANDAS

From a photostat of the Gujarati : C.W. 11011. Courtesy : Suryakant C. Patel

93. LETTER TO MAGANBHAI H. PATEL

HADALA,
Sunday [*December 12, 1915*]

BHAISHRI 5 MAGANBHAI,

I visited Bagasara today. I got another batch of letters there. There was one from Shivpujan too. His argument seems to be correct. We cannot experiment with the children who are put in our charge. Therefore, if you consider it necessary, please introduce immediately provision of ghee and milk for the sick and for others who desire to take these. Supply ghee to those who want it and arrange to get milk in sufficient quantity. I think there is need to effect this change and watch matters for a few months. It is cetainly bad that so many should be in poor health. If anyone needs buttermilk, we should give it to him and see. Nobody should deprive himself of ghee from shyness. Only those who are under a vow may abstain from ghee, or those who even though not under a vow want to do without it. Shanti should not be given oil even in vegetables. The expenditure on dried fruit should be brought down.

Shivpujan complains of undercooking. Look into the matter. Everything should be cooked well even if it takes more time.

I have nothing to say about the money sent for Anna. Both of you enjoy a certain position and so what you have done at the moment can be justified. This cannot be done for Mama[1]. Payment could not be made to Krishnaswamy because there was no question of his becoming manager. Mama of course has almost reached the position of manager. Moreover in such work we must have one strict rule.

I am sending Shivpujan's letter for you to see. Be more lenient, not less, in my absence. I do not wish that the students

[1] V. L. Phadke, a teacher from Baroda, who joined Gandhiji along with Harihar Sharma

should have complaints to make against you. It is necessary that Shivprasad, Shanti, Chhotam and others should get well at once. Give milk to Sundaram. He can have only a *dhoti* which we all have. We cannot give him one with a border. If cold *rotis* do not suit him it is better to avoid them.

Blessings from
BAPU

From a photostat of the Gujarati : C.W. 11007. Courtesy : Suryakant C. Patel

94. REMARKS AT PRIVATE RECEPTION

SURAT,
[January 2, 1916][1]

Please expect no speech from me. I would rather that you imposed a vow of silence on me. Go ahead with your work without waiting for a speech. Kindly forgive me for the trouble you have been put to on my account and leave now.

[From Gujarati]
Gujarat Mitra ane Gujarat Darpan, 9-1-1916

95. LETTER TO VALJI G. DESAI[2]

AHMEDABAD,
Monday, January 24, 1916

BHAISHRI 5 VALJI,

. . . And if someone who has been stung by a scorpion can save others by his own experience, then [my] bitter experience in England can well be sufficient for others.

You have got to take your LL.B. I would wish that no one helps you in becoming a barrister. If your health does not suffer in the process of becoming a lawyer . . . it would be a blessing for you.

The fact that you could think only of five poisons as medicines for your body is the bad effect of your past actions. Poison will not lose its property if you call it nectar.

[1] Gandhiji arrived at Surat to perform the opening ceremony of an Arya Samaj temple on January 2, 1916; *vide* Vol. XIII, p. 186.

[2] A number of words in the first two or three sentences of the letter are illegible.

If you translate Tolstoy's *What is Art* for publication and read the proofs you will get Rs. 100. The work . . . will go on for two months at the rate of four hours a day. You must work only from there. . . . I shall get the work done through you. I shall be able to arrange Rs. 50 for you there. If you engage for four hours in this, I doubt if you can appear for the second term of your LL.B. this year.

I shall be going to Banaras on the 31st[1]. I shall be going to Madras on my return from there. I can take you to both the places if you are willing.

I may be detained anywhere any time in connection with the War effort. It would be nice if you could come.

I have received the letter from Viramgam.

I had been to Nadiad yesterday.

Vandemataram from
MOHANDAS

From a copy of the Gujarati : C.W. 11272. Courtesy : Valji G. Desai

96. LETTER TO MAGANBHAI H. PATEL

[*February 4, 1916*][2]

I have received your first letter. I have met the Secretary to the Viceroy and others. Nothing has been decided yet. Mr. Andrews had made arrangements to get all of them together. I shall write further. I cannot write more today in the midst of all the hectic activity. As for Fakiri, I have written to Raidas Karimbhai should certainly be given Rs. 15/- and food. He will have arrived there. If you like you may postpone the matter of his salary till I arrive. I hope to go to Bombay after coming there.

Blessings from
BAPU

BHAI MAGANBHAI PATEL
SATYAGRAHA ASHRAM
AHMEDABAD

From a photostat of the Gujarati : C.W. 10995. Courtesy : Suryakant C. Patel

[1] For the foundation-stone-laying ceremony of the Banaras Hindu University; *vide* Vol. XIII, pp. 210-16.

[2] From the postmark

97. LETTER TO MAGANBHAI H. PATEL

BOMBAY,
Wednesday [February 9, 1916][1]

BHAISHRI MAGANBHAI,

Perhaps you did not receive in time a telegram I sent from Jabalpur; because a telegram sent here has not been received. Send Krishna by the Kathiawar Express. Get her a half-ticket for Grant Road. I shall go to receive her on that train. I shall leave for Madras by 9 o'clock in the morning on Friday. Ba will leave by the Kathiawar Express tomorrow. Somebody should receive her on the train.

I shall write about the trouble at Banaras[2] later; there is no time now. It was interesting.

Blessings from
BAPU

From a photostat of the Gujarati : C.W. 10996. Courtesy : Suryakant C. Patel

98. LETTER TO MAGANBHAI H. PATEL

[February 21, 1916][3]

I had expected to leave here[4] today and reach there tomorrow morning. But how can I meet Mr. Robinson today, it being Sunday? So now I shall only leave on Monday and reach there on Tuesday. Most probably I shall leave by the Gujarat Mail. If Santok accompanies me, I shall leave by the Kathiawar Express. Most probably she will come with me. We shall talk when we meet.

Blessings from
BAPU

From a photostat of the Gujarati : C.W. 10997. Courtesy : Suryakant C. Patel

[1] From the postmark

[2] For Gandhiji's speech at the inauguration of the Banaras Hindu University and the furore it caused in political circles, *vide* Vol. XIII, pp. 210-18.

[3] From the postmark

[4] Gandhiji had gone to Poona for a meeting on the death anniversary of Gokhale; *vide* Vol. XIII, pp. 244-5.

99. LETTER TO MAGANBHAI H. PATEL

GURUKUL,
Friday [*March 17, 1916*][1]

DEAR MAGANBHAI,

I cannot forget Fakiri. We have a lot to learn from his death. I shall write about it when I have the leisure. I shall definitely be here till the 20th, and maybe till the 21st. The subsequent programme has not yet been fixed.

Manilal will have gone to Ajmer. If not, he should go at once.

Blessings from
BAPU

[PS.]

I wish you would make up your mind and come to a decision.

From a photostat of the Gujarati : C.W. 11002. Courtesy : Suryakant C. Patel

100. LETTER TO MAGANBHAI H. PATEL

Thursday, Phagan 15 [*March 19, 1916*][2]

BHAISHRI MAGANBHAI,

I have your letter. You are worked up. You have done well in expressing to me what you feel deeply. We have to act only according to our capacity. If therefore you cannot follow the pattern of life at the Ashram, it is only proper that you should leave.

It is futile to think about South Africa. You are physically not fit for a long journey. Then, Mr. Polak is not certain about himself. He is in an awkward situation. I am sure you can do

[1] Gandhiji had stayed at Gurukul Kangri from March 14 to 20, 1916. Friday during this period fell on March 17.

[2] From the reference to Fakiri's death it would appear that this letter was written in 1916; *vide* the preceding item. *Phagan 15* fell in this year on March 19.

nothing there. You cannot join the Servants of India Society with a view to earning money. There is only one way of earning money, which everyone else follows. In your case your health is a hindrance. My opinion is that unless you had resorted to stealing you could not have earned more money openly than you have been able to earn through the Satyagraha Movement. It cannot be said that your economic condition would have been better if you had not joined the struggle. Hence, if you cannot continue in the Ashram with a firm mind, you must explain the situation to your father. You must stay at home and agree to whatever solution your father suggests. You must follow his wishes and do as he says, whatever the gain may be. For your trouble, you should do as he says. In the end even doing this will take you forward. Even in this kind of self-indulgence there is spiritual sublimity.

I feel much sympathy for you. It is as difficult for you to leave the Ashram as it is to continue there. Nobody else is in a situation like yours. Think maturely. I am abandoning the idea of going to the Punjab and other places. I hope to reach there by Saturday evening or latest by Sunday.

We shall talk when we meet about what I have been feeling about Fakiri's death.

I can understand that your wife cannot work. She has come this time with an ulterior motive. There really is a snare laid for you. May God help you.

Blessings from
BAPU

From a photostat of the Gujarati : C.W. 11008. Courtesy : Suryakant C. Patel

101. LETTER TO MOHAMMED ALI

AHMEDABAD,
April 14, 1916

DEAR MR. MOHAMMED ALI[1],

I have a reply from the Commissioner saying that under instructions from the Government of India my application for

[1] The addressee, editor of *The Comrade*, had been interned in October. 1914, along with his brother, Shaukat Ali, for publishing an article entitled "Evacuate Egypt".

permission to see you must be rejected. The authorities have evidently failed to appreciate my motive in wanting to see you. The only thing I as a passive resister can do in circumstances such as these is to bow to the decision of the Government of India.

I do hope your disease is now under control.

With regards to you all,

Yours sincerely,
M. K. GANDHI

From the original : Mohammed Ali Papers : MOH/L2397-8. Courtesy : Jamia Millia Islamia Library

102. LETTER TO DURLABHDAS SHYAMJI DHRUVE

AHMEDABAD,
Bhadarva Vad 6, Samvat 1972, Sunday [*September 17, 1916*]

VAIDYA KAVISHRI,

I do not believe that there is need for girls to be taught English. In my view, for women as well as men, Tulsi's *Ramayana* seems the best. All Hindus must be conversant with the *Gita*. Complete education here must include elementary arithmetic and geography. Moral education too is to be included and that would cover the duties of a housewife. I have not found it necessary to give any special importance to music, drawing, etc. Keeping in view the conditions in the country I feel a general knowledge of agriculture, and weaving, and health education should be included in the education for everybody. Weaving in my view is a great asset for every family. So long as we cannot create schools giving such education, all parents should themselves educate their children or engage private tutors. Married women should be educated by their husbands who should find time for it.

[From Gujarati]
Gujarati, pp. 12-14

103. LETTER TO PARAMANAND K. KAPADIA

AHMEDABAD,
Aso Sud 12 [October 8, 1916][1]

DEAR PARAMANAND,

I have received your letter. You and your friends may come with pleasure and stay in the Ashram. It would be more convenient if you could bring your bedding, plate and bowl and a jug. Bhai Virchand has also written to me about you.

MOHANDAS GANDHI

PARAMANAND KUNVERJI KAPADIA
MANHAR BUILDING
PRINCESS STREET
BOMBAY

From the Gujarati original : G.N. 11583

104. LETTER TO SAM HIGGINBOTTOM

AHMEDABAD,
January 4, 1917

DEAR MR. HIGGINBOTTOM,

I have just returned to find the book so kindly sent by you. I thank you for it. Can you now pay the promised visit to the Ashram ? If you can come, will you address a public meeting?

I am,
Yours sincerely,
M. K. GANDHI

From a photostat: Higginbottom Papers. Courtesy : Nehru Memorial Museum and Library

[1] From the postmark

105. A FOREWORD[1]

SATYAGRAHA ASHRAM,
AHMEDABAD,
Maha Sud 10, Samvat 1973, [February 1, 1917]

I wish Bhai Karsandas[2] success in his endeavour. Eating or drinking, awake or asleep, sitting or standing, Bhai Karsandas Chitalia always has the Bhagini Samaj uppermost in his mind. He believes that the service of women is the service of the country and that the service of women is possible through the Bhagini Samaj. That is why Bhai Karsandas has become the moving spirit of the Bhagini Samaj. In doing so, he is fully keeping the pledge he has taken for the Servants of India Society. This is his belief. Once Bhai Deodhar remarked in jest that some way would have to be found to cure Bhai Karsandas of the obsession. This remark was by way of a homage and the homage was genuine. India badly needs persons who can be so totally dedicated to their work. I know Karsandas to be such a person, so I could not decline his request to write the foreword.

Since I had to write the foreword, I was forced to read the book by Bhogindrarao Divetia. Many problems concerning women have been discussed in this work in a beautiful, easy and concise language. Instead of asserting his views, Devatia has merely expressed them by way of suggestions. It has struck me as a distinctive trait of Divetia's writing. In a book about women, for that matter even about men, meant for the general reader, assertions become a hindrance. I hope that the reader will not infer that because I am writing this introduction I approve of all the reforms the author advocates. Bhai Divetia has placed his views before the reader in an interesting manner. Hence, it may be hoped that his writing will be widely read.

In his dialogues the writer has depicted the husband as a teacher to his wife. This seems pretty realistic. We desire girls' education. But we have yet to discover what type of education it should be. For the present, we are only experimenting. But we

[1] To *Striyon ane Samajseva*, written by Bhogindrarao Divetia

[2] Karsandas Chitalia, who was associated with the Bhagini Samaj, Bombay, and the Servants of India Society

are not going to bring about women's education merely through girls' schools. Thousands of girls disappear from before our eyes by becoming victims to child marriage as early as at the age of twelve. They become housewives! So long as this sinful custom does not disappear from amongst us, men will have to learn to be the teachers of women. [The fulfilment of] many of our hopes lies in their education in this respect. So long as our women do not cease to be objects of our lust and our cooks and do not become our better halves, sharing our happiness and misery, all our efforts will be futile. Some people regard their wives as animals. Some of the things in our old Sanskrit texts, as also a famous couplet of Tulsidas, are to blame for this. Tulsidas has written in one place: "drums, boors, shudras, animals and women, all are fit to be beaten." I am a devotee of Tulsidas. But my devotion is not blind. Either the above couplet is an interpolation, or if it is really by Tulsidas, he must have written it without thought, only expressing the prevalent attitude. As for the utterances in the Sanskrit texts, the idea seems to have become fixed that every verse coined in Sanskrit is the word of the scriptures. We must get rid of this false notion and do away with this age-old attitude that regards women as inferior creatures. On the other hand, some of us, blinded by passion, worship woman as a goddess or treat her as a doll and decorate her with ornaments as we decorate the idols every day. It is necessary for us to free ourselves of this wrong worship also. Shiva had Uma, Rama had Sita, Nala had Damayanti. When our women, too, participate in our discussions, argue with us, understand and support our utterances, with their extraordinary intuition, understand and share our external troubles and bring to us the balm of peace, then, and not till then, will our salvation become possible. There is very little chance of bringing about such a situation merely through girls' schools. So long as we carry round our necks the millstone of child-marriage, husbands will have to act as teachers to their wives. And such education must not be confined to a knowledge of letters. Gradually they can be introduced to subjects like politics and social reform. Literacy should not be a precondition to this. Husbands will have to change their attitude towards their wives. Is it not possible for a woman to remain a student till she attains maturity and for the husband to observe *brahmacharya* till such time? Unless we were crushed with insensibility and inertia, we would certainly not subject a girl of twelve or fifteen to the great strain of child-bearing. The very thought should make us shudder.

There are classes for married women and lectures are arranged for them. All this is fine. Those who are engaged in such activities are sacrificing their time and that too is a matter of credit to them. At the same time so long as men do not do their duty as stated above, we are not likely to get very good results. With a little thought, everyone will find this self-evident. Hence, it may be expected that if the Bhagini Samaj can spread among husbands the desire to educate their wives, its objectives can be attained faster.

MOHANDAS KARAMCHAND GANDHI

[From Gujarati]

Striyon ane Samajseva

106. LETTER TO CHHAGANLAL GANDHI

BABU GORAKH PRASAD'S RESIDENCE,
MOTIHARI, NORTH BIHAR,
Chaitra Vad 13 [*April 19, 1917*][1]

CHI. CHHAGANLAL,

God's ways are inscrutable. Those who wish to go to jail are unable to do so. Those who want to keep out, find themselves inside. You are aware of all the facts.[2] Mr. Andrews arrived here last night. Messrs. Polak and Mazharul Haque also called. Mr. Andrews will leave in a day or two. He wanted to stay on, but I did not agree. He will now go to Fiji.

From now on, write to me at the above address. I have got word that Government officials have been asked to co-operate with me fully.[3] So it would seem that my having to go to jail has been postponed for the time being. The work here is heavy. It is very much to my liking. The situation is much like what it was in Natal. I go about my work surrounded by hundreds of labourers. I have resumed taking cooked food from today. Fruit diet seems very expensive. There is scarcity of fruit even in such a fertile land.

[1] The year has been inferred from Gandhiji's stay at Motihari. *Chaitra Vad 13* corresponded to April in 1917.

[2] Gandhiji was served with a notice to leave Champaran District by the first available train. He appeared in the District Magistrate's Court on April 18 and the case was postponed till April 21; *vide* Vol. XIII, pp. 367, 374-5.

[3] The Government withdrew the proceedings against Gandhiji; *ibid*, pp. 377-8.

I do not see any chance of my going back in the immediate future. It may be that I shall have to spend six months here. It is another matter that I may go over there briefly for a day or two. In that eventuality we have to consider whether anyone should come here. Whoever comes cannot hope to study. He can only gain experience of the place. In my view, nobody need come. I am able to get whatever help I need. I feel that it is essential that the activities of the Ashram should be carried on well. But I would not interfere. Should anyone decide to come here, he should consider his step from all angles. I think it would be best to withdraw the amount that stands in my name in the bank and credit it to Chhaganlal's account.

Blessings from
BAPU

From a copy of the Gujarati: C.W. 11169. Courtesy: Chhaganlal Gandhi

107. LETTER TO CHHAGANLAL GANDHI

BETTIAH, CHAMPARAN,
Vaishakh Sud 11, [*May 2, 1917*][1]

CHI. CHHAGANLAL,

It will do if for the present you write to me at the above address. Letters are received both at Motihari and Bettiah. I am enclosing Kaka's[2] letter. Read it and do the needful. Pay whatever salaries, etc., are due. There is no need at all to feel nervous because I am away. Are the Hindi teachers doing well? How are they? How many attend the lessons? Give me all the details.

Blessings from
BAPU

From a copy of Gujarati: CW. 11170. Courtesy: Chhaganlal Gandhi

[1] The year has been inferred from Gandhiji's stay at Champaran. *Vaishakh Sud 11* corresponded to May 2 in 1917.
[2] D. B. Kalelkar

108. LETTER TO CHHAGANLAL GANDHI

BETTIAH,
Jeth Sud 1, May 22, 1917

CHI. CHHAGANLAL,

This letter is only for you two brothers[1]. We must not turn away from the temper of the times. Whatever your parents may say, deep down they do wish that their devoted son and their daughter-in-law should be with them. One of you two brothers should certainly stay with them. If they are unwilling to come to Ahmedabad you should go to Rajkot. If the times were not awry why would families break up? Hence, I am convinced that if Khushalbhai does not come to Ahmedabad, one of you brothers must stay at Rajkot.

We assume that there is nothing wrong in our women going to their in-laws or their parents for delivery. This too I think is not right. Why should Narandas send Jamna to Rajkot? Why can't you see that if the delivery cannot take place in Bombay, it is not a fit place to live in? Who will see Jamna through her delivery ? Had Dev Bhabhi[2] not been an invalid it would have been simple. Now she cannot be expected to attend to such jobs. It is our duty to make our parents feel in their old age that it is not only we who are their children but that they are the progenitors of the world at large. This can happen only when we do not make them slave for us. It is the duty of a husband to be with his wife during child-birth. (This last is a separate idea but I am mentioning it here.)

Why is Santok at Morvi? I am troubled by the information. Her duty solely was to serve the sick at Rajkot. She should not have left the house at Rajkot even for a single moment. That is my view. I realize that if Santok does not feel so she cannot be forced to do it. I am writing this for consideration of the matter to the extent that Maganlal has sympathy with it. Maganlal too is one of us. All that he can say is: 'this is worth doing and this is not.' He cannot go beyond that. It occurs to me that I should put before you two the question whether our education has in some way harmed the purity of filial devotion.

[1] The addressee and his younger brother Maganlal

[2] Addressee's mother

If you think it proper let Narandas read this letter. My mind is otherwise occupied and right now I have some other work to attend to. Hence, I have not found the peace of mind that is requisite for writing this letter. Usually I have peace at this time. It is just six o'clock in the morning. I am hesitating for fear that Narandas may not realize the import of my writing. You two know me quite well and so I do not hesitate to put my jumbled ideas before you. Jamnadas may read this letter.

Blessings from
BAPU

From a copy of the Gujarati: S.N. 32328. Chhaganlal Gandhi Papers. Courtesy: Chhaganlal Gandhi

109. LETTER TO CHHAGANLAL GANDHI

BETTIAH,
Jeth Sud 9, May 30, 1917

CHI. CHHAGANLAL,

I have received letters of both of you. The situation here has taken a serious turn.[1] Hence I shall not be able to write fully.

If it is absolutely necessary to go to Rajkot, it seems proper that you go there. Maganlal certainly cannot leave. I very well realize that even you cannot leave. But I am certain that one of you should be there. If something untoward happened all of us would repent. If Fulchand can be persuaded to go to Ahmedabad you should entrust him with your work and go. And I suggest appointing another clerk.

If it is possible to shift to a new place for the monsoon this should be done. But do not insist upon it too much. If the curriculum seems too strenuous, some adjustments should be made. However, neither weaving nor agriculture should be neglected.

Blessings from
BAPU

[PS.]

I have consulted a doctor for Prabhudas. I have ordered spectacles for him. He has learnt cycling. He cannot go there for the present. He will go if all of us are arrested.

From a copy of the Gujarati: Chhaganlal Gandhi Papers. Courtesy: Chhaganlal Gandhi

[1] Attempts were being made by European indigo-planters to remove Gandhiji from Champaran while he was negotiating with the Government for the redress of the peasants' grievances. *Vide* also Vol. XIII, pp. 423-6.

110. LETTER TO RAOJIBHAI M. PATEL

BETTIAH,
Jeth Vad 5, 1973 [*June 10, 1917*]

BHAISHRI [RAOJIBHAI],

I have your letter. I was a little sad to read it. You depict your condition to be very miserable. One does so to some extent and then gets out of it. But this letter of yours instead of showing such spirit creates an impression that you are never going to get out of your melancholy. I shall be very much disappointed if such is going to be the result. I have entertained high hopes about you and expected that you will ultimately get strong and will most certainly put up a fight.

There is no need of volunteers just now. They will be required after four months. You will be able to play your part as a volunteer only if you shake off your melancholy and get strong. You will have to do the work without any remuneration. Will M[anibhai] allow you to join? If you cannot do so in a commendable way it will be enough if you stay there and become proficient in the work there. Ba, Prabhudas and Devdas are here.

Vandemataram from
MOHANDAS

From a copy of the Gujarati: C.W. 5788. Courtesy: Raojibhai M. Patel

111. LETTER TO SHANKERLAL BANKER

MOTIHARI,
Ashadh Sud 9 [*June 29, 1917*][1]

DEAR SHANKERLAL,

I am impressed by your patriotism. May God grant you good sense, strength, spirit of sacrifice and health.

I have written to Bhai Jehangirji Patel. I enclose a copy of the letter. You must, in all humility but with firmness, have the resolution passed. When the time comes, those who are

[1] *Ashadh Sud 9* in 1917 corresponds to this date, when Gandhiji was in Motihari.

desirous of going to jail will find innumerable ways to do so. Everyone at Prayag and Bankipur will welcome our resolution.

Vandemataram from
MOHANDAS

From the Gujarati original: S.N. 32712

112. LETTER TO RAMDAS GANDHI

MOTIHARI, BIHAR,
Ashadh Sud 13, July 3, 1917

CHI. RAMDAS,

I have your letter. You need not feel shy in writing to me freely. I have no desire to put any kind of pressure on you. Go on expressing freely your views. I see no difficulty in your taking a salary from Phœnix. Now Phœnix will not get help from the public. It has to depend for its ventures entirely on subscriptions. Still, if you do not wish to continue in the press, you may do what you want after consulting Ch. Manilal and Mr. West. Never make important changes without sufficient thought. Also do not leave at a time when the press needs help. Whatever the circumstances, remain cheerful. Let me know how your health is now. You can adopt our dress when you have made up your mind. The world will talk and then be quiet. Ba, Devdas and Prabhudas are with me. This time I paid a visit to Madras. I have brought along Surendra from there. He had been suffering from constipation. Here too we have introduced Ashram rules. The work goes on smoothly. The activities of the Ashram have expanded considerably. There is hope that the national school will grow into something beautiful. We shall see what the final outcome is. The activity is making good progress. Ba keeps very good health. She appears to be liking it here very much. Let me know if you have kept up any kind of reading or not. Did you write to Cachalia Seth and Mr. Naidu? Do write to Phillips also. Manilal should write to Dr. Gul. What happened to Naransamy Parthasarathi? What does he do? What is Kuppu doing? Does he write sometimes? Have you kept up walking? Send me your daily diary. Do you do the morning prayer? Remember as much as you can of our rules. Follow them to the extent you can. It will be useful in the long run.

Blessings from
BAPU

[From Gujarati]
Motana Man, pp. 11-12

113. LETTER TO SHANKERLAL BANKER AND JAMNADAS GANDHI

BETTIAH,
Shravana Sud 6 [*July* 25, 1917][1]

DEAR SHANKERLAL AND JAMNADAS,

I have already replied to the telegrams from both of you. Except for going there, I have done everything I could. And I would have gone if it had at all been possible. The Champaran Committee has been working without interruption. Its tenure is for three months. The time limit has been set by me. How can I ask it to suspend its functioning for a week? And how can I remain absent? If this task is accomplished you can take it that it will be a great step forward towards *swaraj*. I must not harm it in any way.

However, I am sure that if all of you remain firm on the path of truth, nothing will go wrong there either. I am prepared to fight by your side even in the face of the opposition from the whole country. I do not have the strength to handle the work single-handed. After settling the affairs there, both or either one of you should come over if possible. More I shall explain. I wish you would come.

Vandemataram from
MOHANDAS

[PS.]

I shall be at Bettiah from Friday to Monday. I get my mail at both the places. Get acquainted with the geography of the place. Motihari comes first. Bettiah comes later. The two places are thirty miles apart.

From the Gujarati original: S.N. 32701

[1] The year has been inferred from the contents of the letter.

114. LETTER TO SHANKERLAL BANKER

BETTIAH,
Shravana Vad 10 [*August 12, 1917*][1]

DEAR SHANKERLAL,

I have your letter. The work of the Committee is likely to be completed in two or three days.[2] After that I shall pay a short visit to Ahmedabad. Perhaps we can meet then.

It is true that you have not been able to come here because of pressure of work. You are carrying on a great campaign. Bear in mind that even if thousands of people have to go to jail there may not be any tangible gain. I am giving this warning so that in future you do not lose patience and faith.

Bhai Chandulal must have received my letter of yesterday.

Vandemataram from
MOHANDAS GANDHI

From the Gujarati original: S.N. 32711

115. LETTER TO RAMDAS GANDHI

SATYAGRAHA ASHRAM,
SABARMATI,
AHMEDABAD,
Bhadarva Sud 11, August 28, 1917

CHI. RAMDAS,

I still have two of your letters to answer. Do not give up the morning prayer. And I want you to remember Indian dates.

I have to go to Champaran again. Take care of your health. You write nothing about it. You will have received my previous letters.

It does not cause me pain that your thoughts are turning towards marriage. I shall certainly help to the extent I can if you will accept my choice. I am looking around for a girl. No

[1] The year has been inferred from the contents of the letter.

[2] For the minutes of the Champaran Enquiry Committee meeting, *vide* Vol. XIII.

money must be spent on marriage. There will be some little expenditure, but that hardly matters. One thing is certain. You must marry only after you have begun to earn. I do not think it will be difficult for you to find some means of livelihood. My advice is this : for the present you should with a steady mind continue to work for *Indian Opinion*. Make the position of the paper sound. Only when you find that it can carry on without you should you come away. If you can find independent means of livelihood there and can side by side work for *Indian Opinion*, there can be no objection to it. Consult Mr. West. See that your name is not disgraced. Whatever work you may choose to do it will not pain me so long as it does not degrade you. My happiness lies in your satisfaction. You may fearlessly pour out your feelings to me.

Your criticism of . . . [1] appears to be mistaken. If he goes to what are (to him) innocent dances and if no expenditure is involved, there can be no harm. It is true that I do not easily believe bad things said about a person I have come to trust. It is a virtue, not a failing. Still, you must write to me whatever comes to your notice.

Tell Miss Schlesin to write to me. I am awaiting her arrival. Tell her also that there are some ten letters from me she has not answered.

Remember me to all the others. Visit Mr. Phillip and Mr. Doke. Of course if you are already back from Johannesburg that is another thing. In that case write to them. Write to Capetown too.

Also, tell Nagarji and Bhaga — or write to them — that these days I have no time at all to spare.

Mr. Polak is leaving for England in a couple of days. I am going to Bombay to see him. Ba and Devdas will not accompany me this time.

Blessings from

BAPU

[From Gujarati]

Motana Man, pp. 31-4

[1] Omission as in the source

116. LETTER TO BHAGWANJI ANOOPCHAND MEHTA

AHMEDABAD,
Bhadarva Vad 4 [*September 5, 1917*][1]

BHAISHRI BHAGWANJI,

I have your letter. Many thanks. The decision about Viramgam has been well taken.[2]

The question of small princely states is always present in my mind. For the present it does not seem to advance any further.

Vandemataram from
MOHANDAS

BHAGWANJI ANOOPCHAND VAKIL
RAJKOT

From a photostat of the Gujarati: G.N. 5805. Also C.W. 3028. Courtesy: Narandas Gandhi

117. REMARKS IN VISITORS' BOOK

Kartik Purnima, 1974 [*November 28, 1917*]

I am very happy to have visited this library. I hope it will continue to make progress.

MOHANDAS KARAMCHAND GANDHI

From the Hindi original: C.W. 11268. Courtesy: Marwari Public Library, Delhi

[1] The year has been inferred from the reference to the decision regarding Viramgam.

[2] Gandhiji had written to the Government and also discussed the subject of the abolition of the customs levy at Viramgam with the Governor of Bombay and the Viceroy. The levy was abolished on November 7, 1917. *Vide* also Vol. XIV, pp. 61-2 and 70.

118. LETTER TO KALYANJI VITHALBHAI MEHTA

MOTIHARI,
Kartik Amavasya [December 14, 1917][1]

I have no time at all to send any article. There is a lot of work that remains pending. It is the duty of those who understand my situation not to put additional burdens on me. I am sending you something because I could not refuse you. Spare me in future and prevent others from bringing pressure on me. My services can be best utilized only by engaging me in things that are really essential. What simile should we use for a person who spends a rupee for a thing worth only a pice? I believe I am worth a rupee in certain tasks. I have plenty of such tasks on hand. It is essential that I concentrate on them.

Vandemataram from
MOHANDAS

[From Gujarati]

Golden Jubilee Issue, Vallabh Vidyarthi Ashram, Surat

119. LETTER TO RAMDAS GANDHI

MOTIHARI,
BIHAR,
Magsar Sud 7, December 20, 1917

CHI. RAMDAS,

You will have received all my letters to you. Accept whatever bitter experiences you have to go through. I have great faith in you. You are pure of heart, so you will not be trapped anywhere. There is nothing wrong in working for a tailor. Remove its impurity by your purity and the tailor's profession will become even higher than that of the lawyer. If you learn tailoring along with selling clothes, there is nothing wrong even in that. It requires a sharp eye to learn cutting. A good tailor requires much artistic ability. Do freely whatever you think appropriate. Preserve your health and your character and I shall be satisfied.

[1] The year has been inferred from Gandhiji's stay at Motihari.

Manilal will be tested now. If you want to go to his aid, do go. I have suggested to him that he should continue to publish *Indian Opinion* even if he should be all alone. He will send to you my letter to him for your information. If he does not, ask for it.

I will go to Calcutta in a day or two. Ba and Devdas will accompany me. Naraharibhai and his wife are at present in Champaran with me. He is a teacher in the National School. Surendra is also here. You may be knowing that Dr. Dev[1] is here. Write to him some time. It will do if you write in Gujarati. Tafazzul Hussain Khan of Aligarh, who joined us from Tundla, was remembering you. I had been to Aligarh[2].

It is very pleasant cold weather here now. The others are new volunteers. You don't know them. Therefore I am not giving you their names. More next time.

Blessings from
BAPU

[PS.]

The earlier you start on the *shlokas* the better.

BAPU

[From Gujarati]
Motana Man, p. 15

120. LETTER TO MATHURADAS TRIKUMJI

MOTIHARI,
Paus Shukla 2, January 14, 1918

CHI. MATHURADAS,

I can now understand your criticism of the translation of the section on education. I started reading it[3] with the idea of writing the introductiion. The very first sentence put me off. My trepidation increased as I read further on. It seems to me that it would be unfair to put this translation before the public. Hence even though it would mean so much money wasted, we really have no alternative. Right now we need do no more than take the decision. We shall hold back this translation and not get it bound. We shall have the second and third parts published as volume one.

[1] Dr. Hari Shrikrishna Dev

[2] On November 28

[3] The first volume of Gopal Krishna Gokhale's speeches which were being translated into Gujarati

The pages should be renumbered. I assume from what you say that we can bring out the volume before 19th February[1]. The Gujarati of the translation should be simple, natural, free from grammatical blemishes and should possess literary beauty. I see none of these qualities in the present translation.

Please feel free to make such critical comments on parts two and three as you consider necessary. I shall start drafting the introduction after I have received at least some of the proofs. Arrange to have the first forme printed after I get the proofs. I shall return the forme immediately. We shall have to make the full payment to the printer. It will be nice if he can reduce the printing charges when we reprint the section on education. If you feel so inclined, you can take up the translation of the part covering the translation we have rejected. In that case please send me the translation of the first two speeches so that I can go through it.

I can see that you have done very well in correcting the proofs. As a rule, we should work in such a way that we do not have to give errata. From whatever little I have read, I can see that you have been able to follow that rule.

Blessings from
MOHANDAS

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

121. TELEGRAM TO MATHURADAS TRIKUMJI

MOTIHARI,
January 28, 1918

MATHURADAS TRIKUMJI
247 BAZAR GATE ST
BOMBAY

BEFORE FINALLY PRINTING OFF FIRST PART SEE YESTERDAY'S LETTER. SENDING ADDITIONAL MANUSCRIPT SHORTLY.

GANDHI

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] The third death anniversary of Gokhale

122. *LETTER TO J. CRERAR*[1]

BOMBAY,
February 5 [1918][2]

DEAR SIR,

I shall thank you to place this letter before His Excellency.

The importance of the events that are at present happening in Gujarat is such that I feel I am warranted in addressing this circumstance.

The stories circulated regarding the hardships of the people in the district[3] and the severe pressure being exercised by the local officials for collecting revenue dues are such as to require an investigation by a person of unimpeachable character. I do not say that there is truth in the above-mentioned stories. It is enough that hundreds of honest men believe them. I therefore hope that the Government will not only grant the inquiry suggested by me but that it would be an absolutely independent committee[4] that will conduct the inquiry. If there are to be five members, I would suggest the names of Messrs. Parekh and Patel. They have already interested themselves in the question and I have reasons for believing that their findings will not be questioned by anybody. As chairman of the committee I venture to think that no name will be so popular as that of Dr. Harold Mann and if he is not available I think Mr. R. L. Ewbank's name will be second best.

I hope that the spirit of my letter will not be misunderstood.

In the event of my presence being required my address for two days will be Sabarmati. I am leaving for Sabarmati tonight.

I am,
Yours truly,

TO
THE PRIVATE SECRETARY
TO H.E. THE GOVERNOR OF BOMBAY
BOMBAY

From a copy : C.W. 10746. Courtesy : Chhaganlal Gandhi

[1] An edited version of this letter appears in Vol. XIV, p. 184.

[2] The source has "1917", evidently a slip.

[3] Excessive rainfall had caused damage to crops in the Kheda district.

[4] The Governor refused to appoint an independent commission. *Ibid.* p. 184, *fn.* 3.

123. *LETTER TO F. G. PRATT*[1]

SATYAGRAHA ASHRAM,
SABARMATI,
February 7, 1918

DEAR MR. PRATT[2],

I have just been shown a few notices issued under the signature of the Mamlatdar of Kapadvanj Taluka stating that the plots of land referred to therein will be forfeited to the Government, if the parties notified do not pay the dues therein mentioned on or before the 11th instant. The notices issued are dated the 2nd instant. I have seen most of the parties who appeared to me to be perfectly respectable men fighting for what they consider to be their rights. I understand, too, that some of the land referred to in the notices is *sanadia* land. I hope that it is not the intention of the Government, whatever may be their ultimate decision, to take extreme and, what may be termed vindictive, measures.

I have also been shown a circular over the signature of the same Mamlatdar wherein ryots like those mentioned in the notices above referred to [are described] as *dandia*, meaning, I presume, rascals or loafers. In my opinion the language of the circular is undignified and highly offensive. I am sure that it is not the Government's desire that in drafting Gujarati circulars ordinary rules of courtesy may not be observed by officials in charge of such duties.

I am,
Yours truly,

From a copy: C.W. 10626. Courtesy : Chhaganlal Gandhi

[1] For an edited version of this letter and the addressee's reply, *vide* Vol. XIV, p. 185.
[2] Commissioner, Northern Division

124. *LETTER TO F. G. PRATT*

SATYAGRAHA ASHRAM,
February 12, 1918

DEAR MR. PRATT,

I am much obliged to you for your note which I received this morning. As I am asking for an appointment I do not wish to deal with the various matters referred to in your note beyond saying that I have already taken precautions against any departure from the strict instructions given regarding dairies and that I shall gladly adopt your suggestion regarding public repudiation in writing. Kindly send me an appointment.

M. K. GANDHI

From a copy: C.W. 10627. Courtesy : Chhaganlal Gandhi

125. *LETTER TO F. G. PRATT*[1]

THE ASHRAM,
SABARMATI,
February 15, 1918

DEAR MR. PRATT,

We were not able on Wednesday last to resume discussion of my complaint about unbecoming language used in Gujarati circulars. I enclose copy of a public notice dated the 14th January over the Collector's signature. I have underlined what I have ventured to term undignified and offensive. The underlined portion insults both the Secretaries[2] and those who have accepted their advice. As I told you I do not think that the Collector had intended to use expressions which in the Gujarati language could not be used about respectable men.

You will find herewith enclosed a copy of a circular over the Mamlatdar's signature. I venture to suggest that the language of this circular is open to grave objection.

[1] For an edited version of this letter *vide* Vol. XIV, pp. 187-8.

[2] Of the Gujarat Sabha, *viz*., G. V. Mavalankar and Krishnalal Desai

As to the anti-dairy activity, I enclose herewith the circular which is being printed specially for distribution. You will notice that it covers the whole ground. There is a slight misunderstanding in your letter. I have not confined my attention to the milk supply to the infants of the sellers only, but my attention extends to the public at large.

In my opinion milk supplied to the dairies is so much milk taken away from the infants' mouths. Could you give me some details as to the coercion alleged to have been used by some people against milk-sellers intending to deal with the dairies? If I knew the villages and perhaps the names of the offenders I would try to reach them.

As for the forfeiture notices I would venture to say this. To confiscate land worth several thousand rupees' assessment is, in my opinion, a punishment out of all proportion to the default and can therefore only be termed vindictive. I observe that more such notices have been issued. I hope they will be withdrawn.

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10629. Courtesy : Chhaganlal Gandhi

126. LETTER TO F. G. PRATT[1]

SATYAGRAHA ASHRAM,
SABARMATI,
February 16, 1918

DEAR MR. PRATT,

After the most mature deliberation, I have come to the conclusion that I dare not leave Gujarat without satisfying myself personally as to the truth or otherwise of the statements made about the failure of crops in a large part of Kaira. I have, therefore, decided not to leave Gujarat for the time being, and I am proceeding by the one o'clock train today to Nadiad with a party of co-workers. I must confess that convincing proof has not been produced before you to warrant suspension on the scale asked for, but so far as I am aware both Messrs. Parekh and Company and Deodhar[2] and Company believe that though

[1] For an edited version of this letter published under February 15, *vide* Vol. XIV, p. 195.

[2] G. K. Deodhar

they have not been able to stand the fire of cross-examination, the truth is on their side. Only they have not succeeded in producing convincing proof. I think it is the experience of most of us that there are some facts we know, though we cannot prove them. That has been the position of these friends.

On the strength of the failure of evidence hitherto produced, His Excellency has thrown on my shoulders the responsibility of removing the impression, which people are labouring under, as to the failure of crops in Kaira. But obviously I cannot do so as at present equipped. Whilst it is true that the evidence hitherto produced as to failure of crops to such an extent as to warrant supension under the revenue rules, has not been conclusive, it is not possible for me, without conducting a personal investigation, to declare that the popular belief in such failure is wrong. This investigation is a duty I owe to the people of Kaira, to the Gujarat Sabha, of which I have the privilege of being the President, and, if I may say so, to the Government.

I have entered somewhat into details because I am anxious, if I can do so, to assure you that I have absolutely no desire to encourage or produce a useless agitation and that I am proceeding to Kaira purely and simply in search of truth. You have agreed that if the people are right they are entitled to relief. You very properly declined to grant it unless reports of your officials could be successfully challenged. And I, on my part, would be shirking a plain duty in spite of the persistent statements made by responsible people to the contrary, if I did not satisfy myself as to their truth or otherwise.

You will most materially help in allaying the ferment in Kaira, if you could possibly be generous enough to postpone collection pending the result of my self-imposed mission.[1]

And if you think that I may be afforded the usual facilities may I ask you to advise the Collector to help me with information that may be legitimately granted to a public worker. I wish also to add that if you desire that any representative of yours should be present while I am inquiring, I have no objection whatsoever. I trust you will excuse the length of the communication.

In reply to the invitation to attend the Durbar on the 26th instant I was obliged to send a reply in the negative in view of

[1] The addressee in his letter of even date, refused to postpone collection of revenue.

my then impending departure for Delhi. But in the circumstances now altered, I hope to be able to attend and pay my respects.

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10630. Courtesy : Chhaganlal Gandhi

127. LETTER TO J. CRERAR

SATYAGRAHA ASHRAM,
SABARMATI,
February 16, 1918

DEAR MR. CRERAR,

I have delayed acknowledging your letter of the 9th instant conveying His Excellency's decision regarding the submission of the Kaira Deputation[1], as before replying I was desirous of learning the result of the interview that Mr. Deodhar and friends had with Mr. Pratt and at which I was also present. I now beg to enclose herewith copy of a letter I have sent to Mr. Pratt, which explains what I am doing. I am proceeding to Kaira in order that I may, so far as in me lies, stop the agitation now going on, if I find the statement as to failure to be not warranted by facts, or direct it on what I venture to consider are healthy and uplifting lines, should the statement appear to me to be true. I cannot still help feeling that had a public inquiry been granted it would have at once put a stop to all agitation. Much the same result is likely to follow if the request made in my letter to Mr. Pratt regarding postponement of collection of the revenue is granted. I need hardly repeat the assurance I have given to H. E. that before taking any extreme step I shall seek an interview and place my position before him.

I am,
Yours truly,
M. K. GANDHI

From a copy: C.W. 10632. Courtesy : Chhaganlal Gandhi

[1] Which met the Governor of Bombay on February 5.

128. LETTER TO J. GHOSAL

NADIAD,
[*February 17, 1918*][1]

DEAR MR. GHOSAL[2],

Mr. Pratt must have informed you that after all I decided to postpone my departure from Ahmedabad for Delhi and to make personal investigation in your District. I came in yesterday. I went to Wadthal today. I observe that three forfeiture notices have been issued there. The values of the plots which are described in the forfeiture notices is far in excess of the revenue dues. There are two buffaloes also seized in respect of these dues and advertised for sale tomorrow.

I have advised the men to send in a petition to you in respect of these matters and I hope that the petition has been duly delivered to you and I venture to trust that their prayer as to the postponement of the sale will at least be granted. I have got what I consider to be striking proof about the valuation of the crops in Wadthal which I would like, if I may, to discuss with you, and study your own valuation papers, so that I may check and if and when necessary correct myself. I shall thank you if you will favour me with an appointment.

Yours sincerely,

From a copy : C.W. 10634. Courtesy : Chhaganlal Gandhi

129. LETTER TO J. GHOSAL

NADIAD,
February 22, 1918

DEAR MR. GHOSAL,

After leaving you yesterday, I went to Naika and Nawagam. I find that the condition of the villagers in these two villages is pitiable. I think that they are able to make out a very

[1] From the contents it is evident that this letter was written the day after Gandhiji's arrival at Nadiad to conduct an investigation into the reported failure of crops in the Kheda district. Gandhiji reached Nadiad on February 16, 1918.

[2] Collector, Kheda District

strong case for total remission. They tell me that they have had three successive bad seasons. I endeavour to find their anna valuation. I think it can be easily proved to be under four annas in every case. They say that their crops were inevitably damaged by the overflow of the Khari canal being turned on to their land. Their *rabi* crops are negligible. This is truer of Nawagam than of Naika and in neither case is the *rabi* crop on their acreage more than four annas and owing to the disease that has overtaken wheat crops any valuation that can be put upon the small area that has been placed under *rabi* cultivation is problematical. I find however that about fifteen notices of forfeitures have been served upon the villagers in Naika for failure to pay the revenue dues. The people in the surrounding villages give the same version as to their crops but I am unable as yet to make any submission on their behalf. I hope to finish my investigation in those parts very soon. May I request that the notices served on some of the inhabitants of Naika may be withdrawn and that the condition in the Daskroi be thoroughly inquired into.

I forgot to ask you, if you could, to furnish me with the names of persons by whom and villages in which undue pressure has been alleged to have been exercised upon persons selling milk to dairies.

M. K. GANDHI

From a copy: C.W. 10636. Courtesy : Chhaganlal Gandhi

130. LETTER TO J. GHOSAL[1]

SATYAGRAHA ASHRAM,
SABARMATI,
February 26, 1918

DEAR MR. GHOSAL,

My co-workers and I have so far completed our investigation of a number of villages covering all the *talukas*. I attach hereto a list containing the names of such villages with the annawari found by us and hope shortly to send another containing the remaining villages. I have already explained to you the method adopted for finding the annawari. The *rabi* and the *kharif* now standing furnish tangible material enabling one to arrive at absolutely accurate results. I do not know that it is contended

[1] For an edited version of this letter, *vide* Vol. XIV, pp. 215-6.

by any of your Talatis that the harvested *kharif* crops were in any but the rarest cases more than four annas. It is submitted that the crops still standing in the majority of the villages will not yield more than a four-anna harvest and I do hope that if you are not satisfied with the first-hand testimony of myself and my co-workers, you will, whilst there is yet time, secure an independent valuation by appointing a joint committee of inspection.

I observe that hundreds of villagers have paid the first instalment as they say under pressure brought to bear upon them. Many have been made, so it appears, even to pay both the instalments at once. Many believe that they have been obliged to sell their cattle and other personal effects for paying the assessment. I am sure that you do not desire to collect on such terms. I hope, therefore that you will be pleased to grant full suspension in the cases of the villages in my list against which the annawari is put down at four annas or under. I am aware that half suspension has been granted in some cases.

Mohwa trees in several localities are being destroyed on a wholesale scale, partly on account of the Mohwa Act and partly also because of the prevailing scarcity. Whatever may be the cause I am sure you will agree with me that such destruction should be prevented so far as possible and you will make it possible by granting the relief suggested by me. In this connection I wish to draw your attention to the fact that the villagers fall back, especially in times of scarcity, on the fruits of their trees for food. They should therefore be allowed at least for the current year unrestricted use of Mohwa flowers.[1]

An additional and strong reason for granting suspension is to be found in the ravages being made by the plague in the Kaira District. Thousands, as you are aware, are living in sheds erected at, to them, no small cost. Many families have lost their wage-earners. The villagers' ordinary activities have been interrupted for the time being.

I fear there will be within a very short period great scarcity of fodder. I have no doubt that this matter has not escaped your attention. In view of the suspense under which everybody in Kaira is living I shall be obliged if you could let me know as early as is convenient to you your decision regarding the recommendation submitted by me. I need hardly add that I am at

[1] Regarding this the addressee replied that the question was to come up before the Council for consideration.

your service should you desire my presence. I should perhaps say that I may have to leave for Delhi first of March.

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10637. Courtesy : Chhaganlal Gandhi

131. LETTER TO J. GHOSAL

SABARMATI,
February [27][1], *1918*

DEAR MR. GHOSAL,

I had a chat with Mr. Pratt today and I suggested that if it was not presumptuous to ask, I should like to be allowed to accompany you in your tour of inquiry into a few typical villages. Could I do so and if I could will you please give me previous notice?

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10639. Courtesy : Chhaganlal Gandhi

132. LETTER TO J. GHOSAL

March 6, 1918

DEAR MR. GHOSAL,

In your Wadthal annawari I observe you have deducted the double-crop area. Is not this a mistake? If five bighas of land is placed under rice cultivation and then under gram and if the rice annawari is five and that of gram four, surely the annawari of the field is not nine as would be the case if you deducted the double-crop area.[2]

[1] The source has "28", evidently a slip. Gandhiji met F. G. Pratt on February 27.

[2] Regarding this the addressee replied : "We calculate the annawari not by fields but for the whole village. Our object is to get at the total crop raised in the village and divide it by the area on which this was raised....

"According to your argument if a field had a 10-anna *kharif* crop, and the owner thereafter tried to raise *rabi* but failed, the anna valuation would be $10 \div 2 = 5$ for he would claim suspension because he simply tried to do what could not be done. Also I do not see why we should divide by 2 when he raised the 2nd crop on the same area with the additional advantage that it involved no extra burden of assessment."

I shall thank you to let me have an early reply as I have come to a standstill in framing my full letter to you which I suggested I would do on my return to Ahmedabad.

M. K. GANDHI

From a copy : C.W. 1645. Courtesy : Chhaganlal Gandhi

133. LETTER TO J. GHOSAL

SABARMATI,
March 9, 1918

DEAR MR. GHOSAL,

I had a visit early this morning from some of the Kathana cultivators. They brought with them a batch of *chothai* notices. I was somewhat taken aback as I had felt that even though you might insist upon collection, no *chothai* or *khalsa* orders would be issued. I have no justification for this except the feeling that as you permitted me to continue my negotiations about the crops in Kaira District no coercion would be used even if finally collection was decided upon where postponement was urged. I have therefore telegraphed appealing for cancellation of the orders above referred to. I hope my appeal will have a favourable reception from you. I have taken the liberty, too, as the matter is so very important, of sending a telegram to the Secretariat at Bombay.

I now come to Wadthal. I thank you for your letter in reply to my query as to the deduction of double-cropped area. If for a field which normally grew a *kharif* as well as a *rabi* crop the assessment was based on this fact, in my opinion the crop would be only 16 annas for that field or a group of similar fields in a village, if it gave 16 annas both of *kharif* and *rabi*.

The process of deducting the double-cropped area could only be justified if you held that the field that gave 16 annas of *kharif* crop should be estimated to have given more than 16 annas to the extent of its *rabi* crop thus leading to the *reductio ad absurdum* suggested by my letter of the 6th instant.

I wholly accept the argument that in finding the annawari there can be no fieldwise calculation except as a sample. And on that ground I venture to suggest that the *rabi* crop as a rule ought not to be taken into consideration, because it is not a general crop. If 90 fields of every 100 grow only a *kharif* crop and have no *rabi* and if the *rabi* crop, where grown, be 16 annas, it would be

a false average annawari for the hundred fields if the *rabi* crop for the purpose of annawari is a negligible quantity. The staple crops are undoubtedly *kharif* crops and in my humble opinion, agriculturists get less than justice when in order to collect revenue assessments annawari is forced up by taking the *rabi* into account. Indeed my observations supported by my fellow-workers now cover nearly 350 villages and they lead me to think that the cultivators pay their assessment from the *kharif* crops and not out of the *rabi*. No intelligent observer can escape noticing as he passes from field to field that the *rabi* crops are like an oasis in a big desert.

It may be added that not all the fields of individual cultivators can be laid under *rabi* cultivation. The season and crop report for the year 1914-15 shows that the *rabi* crop was only a twelfth and for 1915-16 twentieth of all the other crops. I would venture to suggest too that crops such as spices, vegetables, *variali*, etc, which are grown only by a few cultivators ought not to be taken into account. I would put cotton, too, in the same category until it becomes a general crop among the agriculturists. It would be obviously unfair to put up the annawari of the village because a big land-holder carrying on bold experiments has succeeded in growing special crops. I desire, too, to protest against the strip grass being included in the calculation. I am told that it is not usual to sell this grass, but that people have as a matter of necessity to keep the borders to allow their cattle to turn about at the end of every journey from one direction to the other. If the object of arriving at the annawari, viz., relief to the average cultivator if his crops have not yielded . . .[1] be kept steadily in view, I submit that this argument would appear to be unanswerable.

I had indeed begged of you to visit Wadhal and test the valuation for yourself. But I had at the same time begged that I should accompany you. I would then have been able to place before you the cultivators' standpoint as I had seen it. For instance, I would certainly have matched Mr. Muljibhai Amin's testimony and shown that his could well be treated as biased. I would have brought you face to face with the . . .[2] who would have told you that the annawari arrived at by them was 3 during the month of December last. I would have got the people to produce for your inspection *juvar* pods[3] in abundance to show you

[1] & [2] The source is damaged here.
[3] Heads or panicles are meant.

that they were not only eaten up by rats but that they were attacked by some serious disease. The *juvar* in some of the fields does indeed look tall and majestic, but an examination of the pods tells a different tale.

It gives me pleasure to confess that you have bestowed much pains on the production of your report. But I respectfully submit that based as it is originally upon the Mamlatdar's figure its does [not] do sufficient justice to the cultivators. In my humble opinion the mamlatdar's annawari is totally at variance with the almost universal testimony of the villagers some of whom have a reputation to lose. It is impossible for me to impute either untrustworthiness to them or thoughtlessness. I am strongly supported in my view by Mr. Batukshanker of Nadiad who is himself a considerable land-holder and who is one of the most respectable straightforward men in the Kaira District. He has not said anything about Wadthal but his land is in a condition no less advantageous than the best in Wadthal and yet his annawari brings him under the suspension rules. I cannot help remarking that your annawari of *tuwar*, *kodra*, rice, *bavte*, *sherian*, tobacco, *divela* and gram is too high. I venture to suggest they are . . .[1] 4, 2, 2, 5, 4, 6, 5, 2, 4. Acceptance of my figures brings the annawari under the suspension rules. And if you accept my submission that only the staple crops should be valued, retention of your annawari in respect of them brings the average to less than 6. Again if the double-cropped area were not deducted the annawari would be less than 6 retaining . . .[2] figures. Thirdly, if the *rabi* crops and the uncommon crops were exempted from the calculation as submitted by me the annawari would be under 6. I have before me a list carefully prepared in consultation with the villagers giving the actual yield of all the crops and the normal yield. It will be admitted that if the figures are correct it will be the most absolute test. The annawari for this village arrived at by this process is 2.7. I adhere to my suggestion that the *rabi* crop including the other standing crop can be easily utilized for testing the accuracy of the figures given by the cultivators. I have suggested to the people of Wadthal that they should not remove the standing crops from the threshing-floors except after duly weighing them in the presence of independent witnesses. I venture to submit that it is worth while your testing the Wadthal crops in this fashion.

[1] & [2] The source is damaged here.

Might I also draw your attention to the fact that the annawari for the *kharif* crops arrived at by the Ho. Messrsn. Gokuldas Parekh and Patel and also Mr. Deolker and his party was under 4 annas. So that if my contention about the *kharif* crops be accepted for purposes of inding the true annawari, you have the results of my finvestigation for nearly 350 villages corroborated by two other independent investigations. You will observe that my investigation embraces all the talukas and covers a large number of villages in each taluka, and I have no hesitation in asking for full suspension in respect of all but a few of . . .[1] cases the first instalment have already been paid and here I wish parenthetically to draw attention to the fact that in some villages even though half-suspension orders were issued both the instalments were collected from small holders. I therefore suggest that the villages where the first instalment had already been received, suspension order should be issued for the second instalment. Though you may be precluded from considering any cause for granting suspension other than the failure of crops to the extent of 12 annas I would suggest for the consideration of the Government the fact that the people of the District have been hardest hit perhaps by the plague which is raginlg furiously in it, which has decimated many a home and which has driven many people from their houses on to temporary grass structures, built at, for them, considerable expense. In my humble opinion, your argument about the high prices is not fair to the people. It is common cause between us that last year has been very poor for the cultivators. They have not certainly had much grain for sale. Whilst therefore they have received little or no advantage from the high prices they have been considerably disadvantaged by them as they had to buy food and clothing. Taking therefore everything into consideration even if full suspension be not granted I hope that the Government will be pleased to grant at least half suspension in every case, and if these orders are passed I shall try my utmost to secure without coercion payment of the first instalment from the villages which have hitherto held out.

There still remains the case of the Daskroi villages. There can be no doubt whatsoever that flood did an irreparable damage to their crops and they are entitled to relief under the Local Calamities section. You were pleased to tell me that you were not inclined to grant suspension where the cultivators had grown *rabi* crops. I repeat what I submitted to you at the inter-

[1] The source is damaged here.

view that if you exempt from suspension orders those who have grown *rabi* crops you would be punishing industry. They have told me and I believe their statement that those who have grown *rabi* are actually out of pocket and are therefore worse off than those who never grow it at all. I have inspected the *rabi* crop and I have no hesitation in saying that though the patches of green look tempting to the eye, closer inspection shows that the crops are diseased and will yield very little and in any case I presume you will admit that it is only on limited areas that the occupants have grown *rabi* crop on their fields.

I admit that the Kaira District is naturally "rich and prosperous", its cattle are in a good condition, it has great wealth in its majestic trees. But I fear very much that the District has been progressively going down in prosperity. Their ill-kept, dilapidated houses, their empty barns, and probably the awful destruction that is going on of trees and evidence I possess of the sale of their cattle unmistakably point to the decline in their prosperity. A few more lean years can certainly undo this fair land.

I do not know how far the failure of crops is responsible for the destruction of mohwa trees and how far it is due to the Mohwa Act and how far it is due to the greed to get high prices for coal and wood, for both of which the Mohwa tree is so handy. Whatever may be the cause I do hope that the Government will remove from the people at least for the time being the fear of the Mohwa Act. I wish further to suggest that during the summer season and during the monsoon hundreds of people in the District would be hard put to it for food and it would be an act of simple justice to permit the fullest use of Mohwa flowers for their food. It would be cruelty to enforce the Act during this year. To recapitulate,

(a) In my opinion by a variety of ways your minimum annawari for Wadthal has been successfully challenged and it is less than 4 annas; the case for the large majority of the villages in the District is similar to Wadthal and therefore the cultivators are entitled to full suspension;

(b) If however my suggestion as to annawari be not accepted I pray that the Government may be pleased to grant half-suspension all round in view (1) of the admittedly partial failure of crops and (2) of the distress caused amongst the people by the plague and the high prices, and if this relief is granted I am prepared to advise holders of *sanadia* lands and others who are well off to pay both the instalments voluntarily. This will confine the relief only to those who are in actual distress;

(c) For Daskroi villages over and above the relief by way of suspension, the Local Calamities section should be fully applied to them;

(d) The operation of the Mohwa Act should be suspended and the fact widely made known to the people so that in so far as the Act is an inducement to cut down the trees they may be saved, and so that they may be enabled to make use of Mohwa flowers for food.

May I reqnest you to pass this letter on to the Government with, if possible, favourable recommendation from you.[1]

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10647. Courtesy: Chhaganlal Gandhi

134. LETTER TO J. GHOSAL

SABARMATI,
March 10, 1918

DEAR MR. GHOSAL,

A correspondent has sent from Borsad a printed form which purports to be an admission as to the estimate of standing crops and an admission that the crop is enough to pay the Government dues. I cannot help saying that the form is most unfair to the people. They ought not to be called upon to sign any such document. I respectfully suggest that the document be withdrawn. If however you think that it shall be presented to the cultivators for their signatures, I shall be reluctantly obliged to advise them not to sign it.[2]

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10649. Courtesy: Chhaganlal Gandhi

[1] The letter was forwarded to the Government.

[2] The addressee explained in reply that the form was for a concession whereby a peasant could apply for postponement of the payment of revenue dues and that it was not compulsory to sign it.

135. LETTER TO J. CRERAR[1]

SABARMATI,
March 10, 1918

DEAR MR. CRERAR,

In the hope that His Excellency is now able to attend to public business without undue strain on him, I am addressing this communication to you. I do however feel ashamed that I should be at all a cause of adding to His Excellency's many anxieties. I would certainly have refrained if I could have helped it. I beg to enclose herewith a copy of my letter to the Collector of Kaira District. I am awaiting his reply. I have personally visited over thirty villages in the various talukas and I must confess that the universal cry is that the crops have been largely a failure. It is impossible therefore to think that all the men are determined to tell an untruth. What is more, the crops still standing confirm the popular view. If they yield a poor return the *kharif* crops already cut must have been poorer still. For it is admitted that the *rabi* crops and the longer-living *kharif* are better than the crops already harvested. In the circumstances I have not hesitated to tell the people that they need not voluntarily pay their *vigoti* but should allow the officials to sell their belongings. I have been invited to make a public statement but have declined to do so pending negotiations with the Government for a settlement. I have declined too to issue notices to the people giving general advice. And I am hoping that if the evidence of my colleagues and myself is not accepted, if even the prevalence of the plague is not accepted as in itself a sufficient excuse for postponing collection as required by me, a joint inquiry might be held. But [if] even the last request is rejected there is for me no recourse left open but to generally advise the cultivators to refuse to pay the revenue dues and to allow their belongings to be sold or confiscated and to issue a public appeal for support of their attitude. In my humble opinion it is better that the people in a dignified and respectful manner disobey the Government orders and knowingly suffer in their own person the consequences of their disobedience than that disappointment should deepen into

[1] For an edited version of this letter, *vide* Vol. XIV, pp. 259-60.

secret discontent. I had promised that I would humbly lay before His Excellency my views on the situation before taking any extreme steps. I hope that my submission will receive His Excellency's due consideration. I shall gladly wait on His Excellency should my presence be desired.

I am,
Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10651. Courtesy: Chhaganlal Gandhi

136. LETTER TO F. G. PRATT[1]

MIRZAPUR,
March 20, 1918

DEAR MR. PRATT,

Messages have been coming to me, and one has arrived just this very moment, to the effect that in several villages Talatis are putting undue pressure upon the villagers to pay the dues. Representations have come from Matar Taluka asking me to go over to the District and speak to the people. From everywhere in the Kaira District people have been coming in and asking for some public pronouncement. As you are aware beyond speaking to the people as to what they ought to do I have scrupulously refrained from making any public announcement or inviting public agitation. Indeed I have gone so far as to tell friends on whom I exercise any influence to avoid discussion in the press. Before making public declaration and holding meetings, etc., I do want to make a final appeal to you. Is it impossible to anounce a general suspension of the collection of the second instalment, practically for the whole District, coupled with a declaration to the effect that the Government would still expect holders of *sanadia* land to pay the dues in full? This will avoid a ferment and it will be a graceful concession which I verily believe is demanded by the circumstances of the case.[2]

I am at your service should you want it.

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10655. Courtesy: Chhaganlal Gandhi

[1] For an edited version of this letter, *vide* Vol. XIV, p. 275.

[2] The addressee in his letter of even date refused to make any such announcement.

137. LETTER TO STANLEY REED

NADIAD,
April 1, 1918

DEAR MR. STANLEY REED,

I am anxious to enlist your active sympathy in the Kaira trouble. I have not embarked upon it without due consideration.[1] The officials in class represent a spirit of intolerance which must spell ultimate ruin for us all. It will be an object lesson for anybody to meet the Talatis in a body. They represent the Viceroy to the people and they represent the rule of fear. This rule must give way to regard for the people's feelings. They may succeed in collecting the revenue by coercion. It will not be a victory. It will be a clear defeat. The price of collection will be deep resentment. War cannot be allowed to cover acts of gross tyranny. I hope you will find time to study the question and see your way to help the people.

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10657. Courtesy: Chhaganlal Gandhi

138. LETTER TO F. G. PRATT

LIMBASI,
April 2, 1918

DEAR MR. PRATT,

I returned from Indore yesterday. I am passing the day at Limbasi. I observe that the whole of the crops of this Division has been placed under distraint. This seems to me to be a cruel procedure. Again complaints are being made that violence is being used against the people in other parts. This, I know, can have no countenance from the higher officials. The Government resist the people, and the latter the former on a matter of principle. I think that the fight can be fought without

[1] Addressing a meeting at Nadiad Gandhiji inaugurated the satyagraha in Kheda on March 22, 1918; *vide* Vol. XIV, pp. 275-9.

bitterness. Both will have gained in the end if none but the fairest means be adopted by the parties to gain their respective ends.

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10658. Courtesy: Chhaganlal Gandhi

139. LETTER TO J. GHOSAL

LIMBASI,
April 2, 1918

DEAR MR. GHOSAL,

I arrived at Nadiad yesterday morning and have come here today. I must say that the notice distraining the whole of the crops of the people is a cruel proceeding. The villages are sending a petition seeking relief. I am anxious that this should be and remain a fair fight between the Government and the people. Then at the end of it both will have gained, for there will be no bitterness left behind. I hear that in some cases even physical violence has been used. This, I know, can only be unauthorized. But it can be avoided if the officials at the lowest rung know and feel that the Government has no desire to be harsh.

Yours sincerely,
M. K. GANDHI

My permanent address is Nadiad.

M. K. G.

From a copy: C.W. 10660. Courtesy: Chhaganlal Gandhi

140. LETTER TO SIR JAMES DUBOULAY

NADIAD,
April 4, 1918

DEAR SIR JAMES DUBOULAY,

Although the Kaira matter is not under your Department, I feel that as you are a member of the Executive Council and as perhaps of all the members you know me best, I would not hesitate to place the position before you.

The situation is not of my seeking nor is it the work of the Home Rule party in any shape or form. The initiative entirely belongs to the Kaira people. Even at the present moment I am endeavouring as much as possible to keep it outside the political view. The people have tried every means at their disposal of serving what they believe to be justice and they have failed. What was I to advise? Were they quietly to sell their treasured belongings or incur debts to pay the Government dues and be noted liars in the bargain? For be it remembered that the local officials think that their figures are absolutely right and the people's wrong. The people naturally look up to public workers for advice. For me to have advised them to suffer the wrong would have been to increase their weakness and send their discontent underground. What I have done enables the people to state their case boldly and if they are in the wrong or the Government unbending to suffer their property to be sold. This is at best a striking and orderly demonstration of their grief and of their faith in the ultimate triumph of truth and in the desire of the Government to do justice. I cannot help saying that the doctrine of infallibility of the officials is alike dangerous and intolerable. I can see nothing wrong in the Government adopting the principle of arbitration as between themselves and the ryots. They can only gain in prestige. The Talati and Mukhi rule which is the rule of fear must give place to the rule of law. Anyway that is what I am striving for throughout India. Will you not assist?

For the facts of the case I enclose herewith my letter to the Press[1]. If you wish to see me I am at your service.

From a copy: C.W. 10662. Courtesy: Chhaganlal Gandhi

141. LETTER TO J. GHOSAL

NADIAD,
April 5, 1918

DEAR MR. GHOSAL,

I have just heard that Agarpura, Od and Nasar cattle have been distrained and in one case a milch buffalo actually removed. The owner writes bitterly complaining that although he pointed out other goods, the distraint upon his animal was insisted on. In

[1] *Vide* Vol. XIV, pp. 288-92.

some cases officials, so the people say, have entered their cottages including kitchens without putting off shoes.

If you would rob your process of distraint of all tyranny, it is absolutely necessary to stop distraint of cattle, to recall all *chothai* orders and forfeiture notices and to respect popular prejudices when entering their homes.

From a copy: C.W. 10666. Courtesy: Chhaganlal Gandhi

142. LETTER TO F. G. PRATT

NADIAD,
April 6, 1918

DEAR MR. PRATT,

Your letter of the 29th ultimo has been redirected to me from Indore. I thank you for it. Evidently it was His Excellency's desire that notwithstanding the final letter I should have sought an interview with you. Do you think that we may usefully meet and discuss the situation? I had a full chat with Mr. Ghosal and Mr. Hood yesterday. We were able to reach a reasonable solution regarding Limbasi. But I am anxious that an equally reasonable solution may be reached on the general question.

Your charge about my taking on too many responsibilities is only too true. I can but plead helplessness. I know that I should be there and handle the mill-hands insetad of leaving them to Miss Anasuya Sarabhai[1]. And yet I dare not leave the Kaira matter. I could not avoid it in the first instance.

I shall look forward to your visit to the school. I am anxious to interest you in my experiment. Do please apologize on my behalf to Miss Green for my having run away from Ahmedabad.

I have your second letter also for which many thanks.

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10668. Courtesy: Chhaganlal Gandhi

[1] Anasuyabehn Sarabhai, sister of Ambalal Sarabhai. She was on the side of the workers in the dispute between the workers and the mill-owners; *vide* Vol. XIV.

143. LETTER TO JAMES DUBOULAY

NADIAD,
April 9, 1918

DEAR SIR JAMES DUBOULAY,

I thank you for your kind letter. I know that we can have honest difference of opinion without questioning one another's motives. I promise not to misunderstand you in anything you say.

When I entered on the Kaira struggle I had no notion that I was attacking the whole revenue system. I felt that I was attacking what in my opinion was a grave injustice to the people. At the same time I confess that I would not have hesitated to enter upon the struggle even if it had meant an attack on the whole revenue system. War had ever been present before me and I know that as a law-abiding citizen and still more as a lover of the British Constitution I should at least hesitate to embarrass the Government if I cannot actively co-operate in the prosecution of War. I have tried to do the latter so far as as I could. But should anybody allow the War to cover injustice? Should not the Government refrain from defying honest public opinion ? I do not say the people's verdict be accepted in the Kaira matter But I do say that where there is a sharp difference of opinion, arbitration should be resorted to. It is no pleasure to me to use adjectives for Talatis or for that matter anybody, but I know that it would be prudery in private matters, and a shirking of a painful duty in public matters, to shun adjectives where they describe material facts. I wish you really knew them as I have come to know them. You will then probably use *stronger language* than I have done. Give me the committee I have asked for and I will show you what their estimates are worth and incidentally show you also what they are. But here the fault is not theirs; the system under which they are working makes them so. This however is much too large a question for me to discuss in the course of a letter.

The choice before me is quite clear. I must either see discontent going deeper but being kept secret out of fear, or assist in making it publicly known in a disciplined manner and without fear of consequences.

No government, I agree, can afford to concede to popular clamour, nor can any government afford to ignore a strong public opinion even though the matter may be unreasonable so long as it is not immoral or destructive of the government itself. In this case you may ignore New India but you may not ignore the opinion of the Kaira ryot in a matter concerning itself. A government that will not yield to such public opinion deserves to be destroyed. Indeed it courts destruction. I am endeavouring to show both the Government and the people that all force is utterly useless before the force of the public opinion which disdains to use violence, and is based only on truth as it is apprehended by the people who are prepared to suffer to the uttermost. The people of Kaira are receiving the richest education of their lives. They are being taught not to strike for the right but to suffer for it with quiet but steadfast resignation, and whatever the consequences, they will have gained to the extent of their adherence to the principle I have ventured to enunciate.

I hope to run down to Bombay on Saturday. Will you kindly let me know, either by letter or by wire, whether I could wait on you that day, and if so at what hour?

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10670. Courtesy: Chhaganlal Gandhi

144. LETTER TO F. G. PRATT

NADIAD,
April 9, 1918

DEAR MR. PRATT,

I thank you for your cordial note. I would wait on you on Thursday the 11th instant at 9 a.m. As to the laying down of weapons before coming to parley[1] I would do much to please you, but I feel that I shall most truly serve you by being disobedient in as orderly a manner as possible. My disobedience is a defensive measure. I would be no friend of law and order if I acted otherwise than I am doing. I wish you were present at the meetings we have been having. But I must not anticipate

[1] Inviting Gandhiji for a discussion the addressee in his letter dated April 7, 1918 had written: "And I do not suppose that you would lay down your weapons before coming to parley."

my pleading of Thursday. This I know that behind my activity there is not a trace of ill will against any man on earth.

If 9 a.m., Thursday, too is inconvenient to you please send me your own time.

Yours, etc.,
M. K. GANDHI

From a copy: C.W. 10672. Courtesy: Chhaganlal Gandhi

145. LETTER TO J. GHOSAL

NADIAD,
April 9, 1918

DEAR MR. GHOSAL,

I thank you for your letter of the 8th instant.

Surely a plea for justice is not inconsistent with my warning to the people to prepare for the worst. I have urged against vindictive or punitive distraint. To take people's milch cattle when other movables are available is, I submit, a vindictive distraint; so are orders for payment of *chothai* and forfeiture. My workers have strict instructions not to interfere with anyone who wants to pay.

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10671. Courtesy: Chhaganlal Gandhi

146. LETTER TO G. CARMICHAEL

NADIAD,
April 14, 1918

DEAR MR. CARMICHAEL[1],

I met yesterday after the interview with you a small committee consisting of Sir Narayan Chandavarkar[2] and others. I gave them the purport of the patient and prolonged interview you and Sir James Duboulay were good enough to grant me. That committee asked me to give them the main purport in writing for publication. But I feel that I should ask for your

[1] Head of the Revenue Department

[2] Sir Narayan Ganesh Chandavarkar, judge of Bombay High Court and social reformer; President of the Congress session at Lahore in 1900

confirmation of the purport and permission for its publication. I enclose herewith the purport. Will you kindly endorse it if it represents your views correctly and let me know whether I may allow it to be published?[1] May I ask you to favour me with a telegraphic reply?

From a copy: C.W. 10675. Courtesy: Chhaganlal Gandhi

147. LETTER TO F. G. PRATT

NADIAD,
April 15, 1918

DEAR MR. PRATT,

I thank you for your note.

I venture to think that you are prejudiced against the Home Rulers quite unnecessarily.[2] They are not so bad as you think them to be. In any case I must take the material that I see before me and improve it where it is bad. I find the Home Rulers to be the easiest people to get on with not because I fall in with their views very quickly but because I appeal to their sense of right and wrong and am patient with them. Finding mine to be the superior method they accept it in place of their own. They try to substitute love for hatred. You could do likewise and you can make them yours.

It is likely that both the Nadiad and the Ahmedabad Home Rulers have a valid answer to your charges. Their selflessness in their relations with me disposes me to think that they are not likely to be guided by sordid motives in their conduct of Municipal affairs. I ask you to trust them and secure their co-operation.

The Kheda people do not render blind obedience to me. They are not allowed to do so. And I have no doubt that if they follow my advice to the last they cannot but be elevated morally. For does not conscious suffering always exalt a nation? The passive resisters of South Africa are today the strongest supporters

[1] The addressee in reply wrote that the purport of the interview sent by Gandhiji did not adequately cover all the aspects discussed.

[2] The addressee had written that "the argument for the protection of the poor did not come well from the Nadiad Home Rulers" who were busy receiving special services for well-to-do people at the cost of the tax-payer. He accused the Ahmedabad Home Rulers of securing special conservancy services at rates far below cost price.

of the Government. Their *resistance* was based on *faith* in the Government's ultimate justice.

Were you not cruelly unjust to the strikers and me? Do you believe that the latter broke their vow? And whatever may be your belief your suggestion that the strikers willingly broke the vow is surely the unkindest cut of all. Your speech at the strikers' meeting did not leave on my mind the impression that you created at the Kheda cultivators' meeting.[1] All the compliments you pay me are undeserved [by] me if I have become party to the strikers' breaking the vow.

From a copy: C.W. 10680. Courtesy: Chhaganlal Gandhi

148. LETTER TO N. G. CHANDAVARKAR

NADIAD,
April 15, 1918

DEAR SIR NARAYAN,

Here is Mr. Pratt's speech. The version I am sending is a full translation of the verbatim report taken by my reporter. I send also a copy of my reply. I send you also the Wadthal annawari report prepared by Mr. Ghosal and the correspondence thereon. If the latter is not understandable please let me know. The Wadthal correspondence shows clearly how much room there is for honest difference of opinion. Only an impartial inquiry can bring about a satisfactory settlement.

Please let me know if you need further information.

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10703. Courtesy: Chhaganlal Gandhi

[1] For the addressee's speech, *vide* Vol. XIV, Appendix XIII, and for Gandhiji's rejoinder, pp. 338-41.

149. LETTER TO J. GHOSAL

NADIAD,
April 15, 1918

DEAR MR. GHOSAL,

I observe there are writs of execution still pending. In view of Mr. Pratt's pronouncement are they not to be withdrawn? I brought to your notice the Kathana execution. I told you that the people there assisted the authorities by producing their ornaments under the belief that the *chothai* order would be withdrawn. As you are aware the sale covered the *chothai* amounts. Should not the *chothai* amounts be refunded?

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10677. Courtesy: Chhaganlal Gandhi

150. LETTER TO G. CARMICHAEL

NADIAD,
April 19, 1918

DEAR MR. CARMICHAEL,

I thank you for your note. I will not make use of the purport unless I get the true version.[1] Will you please help me if you think that I may allow public use to be made of the interview? If however you think that I may not make use of what was a purely friendly interview I shall entirely respect your wish. I merely thought of making use of it as we discussed large principles and found we had honest but insurmountable difference of opinion.

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10683. Courtesy: Chhaganlal Gandhi

[1] *Vide* pp. 148-9.

151. LETTER TO F. G. PRATT

NADIAD,
April 23, 1918

DEAR MR. PRATT,

I thank you for your note[1].

Naturally I accept your assurance that you did not deliberately misrepresent the strikers.[2]

I have been summoned to attend the War Conference[3]. The first object is stated to be to sink domestic differences. This Kheda business falls under that category. I am not ashamed to approach you again and appeal to you in the name of the object of the Conference to recede from the position you have taken up. What a great relief it would be to the Viceroy if I could tell His Excellency that we had settled our domestic quarrel.

I am leaving tonight for Bombay to attend the Begar Conference.

From a copy: C.W. 10684. Courtesy: Chhaganlal Gandhi

152. LETTER TO J. KER

NADIAD,
April 23, 1918

DEAR MR. KER[4],

Mr. Ghosal wrote to me about the Limbasi cotton crop. I agree that my undertaking included the cotton crop also.[5] I have now made inquiries and I find that Limbasi people were ready to go to the cotton fields with the Talati, but the latter did not go.

[1] Dated April 18

[2] *Vide* p. 150.

[3] Which was to be held in Delhi from April 27 to 29

[4] Collector of Kheda, who had just taken over charge from J. Ghosal

[5] J. Ghosal had written that though he had withdrawn the order of attachment of crops, on Gandhiji's assurance that all the defaulters of Limbasi would produce sufficient wheat or other crops to pay the arrears, the people growing cotton or other crops were refusing to pay.

I understand that there is little cotton crop on fields that have no wheat crop, and all having the wheat crop have already delivered enough wheat to cover the amount of attachment. If my information is incorrect you will please correct me. I shall be away attending the War Conference. Mr. Vallabhbhai Patel will attend to my correspondence in the meantime.

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10685. Courtesy: Chhaganlal Gandhi

153. LETTER TO VALJI G. DESAI

NADIAD,
Vaishakh Sud [On or before *May 16, 1918*][1]

BHAISHRI VALJI,

I spoke to Panditji at length about you. He said that he would soon send for you and accommodate you somewhere. Will you be ready? He will not give less than Rs. 200/- for a start.

Vandemataram from
MOHANDAS

From a photostat of the Gujarati : C.W. 11269. Courtesy: Valji G. Desai

154. LETTER TO VALJI G. DESAI

MOTIHARI,
[On or before *May 24, 1918*][2]

BHAISHRI VALJI,

I have talked to Panditji about you. He asked me about the salary you would expect. I suggested Rs. 300/-. I got the impression that he thought the amount a little too high. So I want to ask you what is the minimum you will accept.

Bandemataram from
MOHANDAS

From a photostat of the Gujarati : C.W. 11270. Courtesy: Valji G. Desai

[1] It appears from the contents that this letter was written in 1918. *Vaishakh Sud* corresponds to the period covering May 11 to May 25. During this period Gandhiji was in Nadiad on May 11, 12 and 16.

[2] It appears from the contents that this letter was written in 1918 and after the letter written to the addressee from Nadiad on or before May 16; *vide* the preceding item. Gandhiji was in Motihari on May 20, 21, 23 and 24.

155. LETTER TO J. KER

SATYAGRAHA ASHRAM,
May 29, 1918

DEAR MR. KER,

I passed yesterday afternoon at Navli. As you may be aware, a boy is being prosecuted under the charge of having devised means of hurting the officials during the performance of their duty. The boy, I am convinced, is utterly innocent. The culprit, I am grieved to say, is a rather important personage, Chaturbhai Patel. He made a clean confession yesterday and gave me authority to disclose the name to you. His excuse is that he was misled into thinking that there would be no attachments on a particular morning but the attachments were there all the same. This excited him and by way of revenge he put stinging nightshade on the quilts that were to be used by the officials. Of course this is no defence at all and I tender my apology for any inconvenience that might have been caused by Chaturbhai's thoughtless action. I believe, as a matter of fact, the officials escaped scot-free and some men of our own party were stung when I came upon the scene, but after the rest of the Navli people joined the struggle, Chaturbhai began to help them. He and the officials are, I am told, on friendly terms and it is evident that Chaturbhai had planned a practical joke. He is now thoroughly repentent. I suggest withdrawal of prosecution against the boy referred to and I venture to suggest also that no notice be taken of Chaturbhai's action. But if you disagree, Chaturbhai is quite prepared to stand trial. The hearing of the case against the boy is to resume tomorrow.

Yours sincerely,
M. K. GANDHI

From a copy : C.W. 10690. Courtesy : Chhaganlal Gandhi

156. LETTER TO J. KER

NADIAD,
May 31, 1918

DEAR MR. KER,

I observe that my two letters regarding the Navli and Khandli[1] incidents have proved misfires. I have failed in driving home the point I wished to make. I appreciate and accept the legal position you have taken up. The parties are being advised to make the necessary confessions before the court. The case I give below is much simpler than the Navli and the Khandli ones. I worry you with it as I have no desire to take any undue advantage of legal plans or to advise the *ryot* wilfully to disregard lawful orders. Bhula Desai owns among others survey No. 711/1 in Nawagam. This has not been declared forfeited in the notice of forfeiture dated the 31st March, 1918 which refers to 591,596 and others. Since the forfeiture notice and that dated the 20th instant had been issued for the sale of onion crop standing in the field, the sale was advertised for the 29th but it did not take place. The holder had meanwhile pointed out the illegality of the notice and had urged that it might be withdrawn. But the Assistant Collector has passed an order dated the 28th instant to the effect that removal of crop would be treated as theft. The onion crop is ready to be cut and may be seriously damaged if the threatening rain pours down. The law seems to me to be on the holder's side. I am therefore advising him to remove the onion crop. I observe too that another notice of the sale of his fields has been issued in common with the fields belonging to other cultivators of Nawagam.

In the circumstances and in view of the fact mentioned by you that the land is not to be forfeited, I hope you will consider my advice to be right and proper.

Yours sincerely,

From a copy : C.W. 10692. Courtesy : Chhaganlal Gandhi

[1] The letter regarding Khandli is not traceable.

157. LETTER TO J. L. MAFFEY

SABARMATI,
June 1, 1918

DEAR MR. MAFFEY[1],

I thank you for your letter of the 21st ultimo which was redirected here from Motihari. I have already placed myself in correspondence with His Excellency Lord Willingdon[2].

You told me in Delhi that probably in a month's time the brothers Ali might be discharged.[3] It is now a trifle more than a month. Would you please let me know whether I might look forward to their release at an early date?

Yours sincerely,
M. K. GANDHI

From a microfilm : Lord Chelmsford Papers. Courtesy : Nehru Memorial Museum and Library

158. LETTER TO J. KER

NADIAD,
June 3, 1918

DEAR MR. KER,

I thank you for your assurance regarding the Navli and Khandli cases[4].

As to the Nawagam case[5], my reading of the law is that forfeiture should be by name. No such order has been passed regarding 311/1. It is a vital point of law. In my opinion the phrase "and others" cannot be availed of to adversely affect large interests.

[1] Private Secretary to the Viceroy, Lord Chelmsford

[2] Then Governor of Bombay; *vide* Vol. XIV, "Letter to J. Crerar", p. 408.

[3] *Ibid*, pp. 377-80.

[4] The addressee had written that in the Navli and Khandli cases if the persons were convicted on their own plea of guilty the prosecution would not press for heavy sentences.

[5] *Vide* p. 155.

I had understood the position regarding forfeiture as you have put it in your letter under reply.[1]

I was at Uttarsanda this afternoon. The Mamlatdar has passed orders to the effect that only the well-to-do holders need pay the revenue and the needy ones will have their assessment suspended on their inability being satisfactorily established. This is what I submitted to you at our interview. I have strongly advised the Uttarsanda people who are able to pay at once.[2] It will now be my duty to assist the Government to collect from these cultivators. Could you not pass general orders after the style of the Mamlatdar? It will save your time and ours, to say the least. And the Government will have revenue and the people their honour. I should like to be able to tell H.E. on the 10th[3] that we had settled our domestic differences. Should you see your way to pass such orders, I assume that there would be no *chothai* to be collected.

Yours sincerely,
M. K. GANDHI

From a copy : C.W. 10694. Courtesy : Chhaganlal Gandhi

159. *LETTER TO J. KER*

NADIAD,
June 5, 1918

DEAR MR. KER,

I thank you for your letter of the 4th inst. As to the Nawagam case, if a mistake has been made, it is mine and I shall tender apology.[4] As I am writing this letter I have a visit from some Nawagam men. They bring me the information that whilst the holder was digging the onion, it was attached and removed

[1] The addressee had clarified the position regarding forfeiture by saying: "There si no question of permanently forfeiting, if it can be avoided, valuable holdings for trifling arrears. The lands which have already been forfeited will be given back (i) on payment of the arrears, (ii) on the recovery by distraint or by sale of so much of the holding only as is necesary to recover the whole amount due."

[2] *Vide* Vol. XIV, pp. 416-9.

[3] At the meeting of the Provincial War Conference at Bombay

[4] The addressee had written that Bhula Desai's field at Nawagam had been forfeited and if the onion crop had been removed it would be for Gandhiji "to decide whether to come and apologize and pay his arrears".

by the Mamlatdar. My first concern is to save this onion and I can only do so if I receive your assistance. I suggest to you apart from the other equities under the settlement that is taking place there is no meaning in attaching the onion and that it be immediately returned to the holder. If there is a criminal or other case to be instituted against Bhulabhai, it will not be affected by the return of the onion. In my humble opinion this onion order is an unwarranted abuse of authority. Any one of the fields was enough to cover the assessment. The land was obviously not for forfeiture. The onion was not sold on the day advertised for sale. The holder did not know where he stood. I still claim that this particular number 711/1 has not been forfeited. On the modalities, I have the clearest conscience. If you did not represent a mighty Government and Bhulabhai was not a simple frightened peasant, apology would become due to him for the vexatious harassment to which he has been subjected. In view of the Mamlatdar's orders I am advising Bhulabhai to stop cutting any more onion. But I do hope that you will be good enough to order the return of the onion removed by the Mamlatdar. Everything else can be easily settled afterwards.[1]

From a copy : C.W. 10695. Courtesy : Chhaganlal Gandhi

160. *LETTER TO J. KER*

NADIAD,
June 8, 1918

DEAR MR. KER,

I addressed a big meeting in Nadiad and explained the settlement. The speakers got up one after another and then said that executions and forfeiture orders still continued. I could understand this as your orders might not yet have been passed on to the Mamlatdars. But I trust that you will be good enough to order the stopping of executions, whilst the people are paying, to instruct Mamlatdars not to charge *chothai* when the people make voluntary payments whether there be execution pending or not and to cancel forfeiture orders when voluntary payment is forthcoming. I have asked the cultivators to be very strict in asking for suspension on the ground of poverty. May I ask you to ask the Mamlatdars to be generous in dealing with such cases?

[1] For the further development of the case and settlement, *vide* the following item and Vol. XIV, pp. 419-21.

In Wadthal three writs have been recently issued for the collection of *chothai* to all intents and purposes. It is claimed that the first proceeds of a sale were credited in the *chothai* column. Surely this was wrong. If you restore this to the revenue column there is nothing due. Should these executions not be withdrawn?

In three cases in Wadthal forfeiture notices have been issued. Two men are ready to pay the assessment. Should not these orders be cancelled against payment? In the third case the holder is dead. The holder was in strained circumstances. The heir is still less able to pay. I trust that in this case forfeiture will be cancelled and suspension granted on the ground of poverty. I have approached the Mamlatdar regarding these cases. He says he cannot grant relief without your orders.

In Nadiad a holder owed only two annas on account of principal. He tendered the amount and asked for return of his pots which were distrained. The Mamlatdar refused to restore the pots unless *chothai* was paid. The holder has paid the *chothai* under protest and prevented the threatened sale of his pots. Should not *chothai* be refunded in this case?

Orders of forfeiture have been issued in Sinnaj also and payments offered after the date of settlement have not been accepted.

I am going to Bombay for the Conference. I hope to return by the 16th instant. Mr. Vallabhbhai Patel will be at your service meanwhile.

Yours sincerely,
M. K. GANDHI

From a copy : C.W. 10698. Courtesy : Chhaganlal Gandhi

161. LETTER TO G. A. NATESAN

[Before *June 13, 1918*][1]

MY DEAR NATESAN,

I have sent Devdas to learn Tamil. You have only to keep him in your place under your care. You should not show any special favour to him because he is my son. He must earn his food and learn Tamil.

The Mail, 2-11-1968

[1] It appears from the contents that this letter was written before the one to the addressee dated June 13, 1918; *vide* Vol. XIV, p. 425.

162. LETTER TO J. KER

NADIAD,
June 14, 1918

DEAR MR. KER,

I have just returned from Bombay and read your letter of the 10th instant to Mr. Vallabhbhai Patel.

It is clear that your instructions have not yet reached the Mamlatdars and the Talatis, for they have collected *chothai* from those whose goods were distrained but not sold. I assume that in all such cases *chothai* collected would be refunded.

Your decision to collect *chothai* from those against whom forfeiture orders are passed creates a position different from the one taken up by you in your letter of the 4th instant and the impression left by you upon my mind in the course of our conversations. My letter of the 3rd instant says, "Should you see your way to pass such orders, i.e., like those of the Uttarsanda Mamlatdar, I assume that there would be no *chothai* to be collected". You said in reply, "No quarter-fine will of course be levied from those who come forward to pay even now." In the circumstances your letter under reply means a revision of a previous intention. I trust that you will give effect to the original intention. I may add that at the public meeting at Nadiad held on the 8th instant I made the announcement in the terms of the original intention and told the people that the only outstanding question was as to the refund of *chothai* collected before the date of settlement. I said the possibility of success in getting refund lay in their prompt payment of the assessment wherever they were able to pay.

In regard to the 3 Wadthal cases I admit the fact that in one case the villagers succeeded in preventing bidding to the full value of the property distrained. But in the other two they failed in their plan and competitive bidding took place up to the full value of the buffaloes so that the *chothai* in the two cases remained unpaid for natural causes. Your argument that if the bidding had resulted in the whole amount of execution being realized the question of refund would have arisen, applies equally to the other cases in which *chothai* is not to be executed. The distinction can be drawn only where "tricking" can be

proved. I respectfully deny that in the third case there was any tricking. It was part of the game by all legitimate means to prevent the Government from collecting.

As to the forfeiture cases, I thank you for the consideration you propose to show regarding the forfeiture where the original holder has recently died. As to the other two cases they fall under my request for a revision of your orders regarding *chothai*.

As to the case in which *chothai* execution has been levied for the sake of two anna arrears, I am making further inquiries.

Regarding the last paragraph of your letter, I can only say that throughout our conversations and my conversation with the Mamlatdar I spoke of suspension. It is referred to in my letter of the 3rd instant. I have described the order of the Mamlatdar as a suspension order. In your letter of the 4th instant you have not repudiated my interpretation. In fact the Mamlatdar's order is clearly a suspension order made as a result of the conversation between him and me and in my humble opinion it is impossible to revise a decision on which people have already acted. You may be aware that people have commenced voluntary payments all over except in Uttarsanda where we are having some difficulty. There too payment has commenced but not as fully as is possible. I hope therefore that you will be good enough to revise your view regarding the settlement.

Yours sincerely,
M. K. GANDHI

From a copy: C.W. 10700. Courtesy: Chhaganlal Gandhi

163. LETTER TO J. KER

NADIAD,
June 18, 1918

DEAR MR. KER,

I have your letter of the 17th instant in reply to mine of the 14th instant regarding certain points arising from the settlement. As to paragraph 3 of your letter I can only say that the rules of interpretation require that that meaning should be attached to one's language which one's hearer is reasonably entitled to put upon it. Your answer as to *chothai* was clearly in reply to my query and it left no room for doubt either in my mind or Mr. Vallabhbhai Patel's that *chothai* was to

be excused in every case in which it was not yet collected. What is more, when one in good faith has already acted upon such interpretation, if the line you propose to adopt is sound, every order would be interpreted not as the readers, according to the natural meaning of words, understand it, but as the issuer has intended his language to mean. Surely you do not ask for any such canon of interpretation.

Similarly for suspension, I feel that you are importing a most dangerous principle of interpretation of orders. Suspension to me could only bear one meaning; 'unauthorized arrears' is not an unfamiliar expression to me. I did not need to approach you for any such concession. It would have been no concession. You would not need time for consideration in issuing order for unauthorized arrears as you said you needed. I brought the Mamlatdar's order to your notice. You confirmed it. It is now open to you to go behind it and claim that the word bears not its natural meaning but a meaning which you now desire to give. After your confirmation of the Mamlatdar's order, it is irrelevant whether he had authority to issue the order or not. But I would add that I asked him whether he had authority for what he was saying. On his saying he had, I asked him to issue written orders which he did.

I do hope that in the circumstances you will not allow yourself to be in the wrong and let the natural and just view prevail.

Yours sincerely,

From a copy : C.W. 10701. Courtesy: Chhaganlal Gandhi

164. LETTER TO ANASUYABEHN SARABHAI

NADIAD,
Jeth Sud 15 [*June 24, 1918*][1]

REVERED ANASUYABEHN,

Herewith Gordhanbhai's[2] letter. Last night a mill worker stopped me and asked: "What have you done for us?" I thought of you then. I was saddened and said to myself, 'Anasuyabehn is forsaking her dharma.' Could you give up working for mill workers? You have taken on yourself the task of educating

[1] *Jeth Sud 15* in 1918 corresponded to this date, when Gandhiji was in Nadiad.

[2] Gordhandas Patel, Secretary, Ahmedabad Mill-owners' Association

them, weaning them from their addictions, reforming them generally and taking them forward in all respects. This is your life's work and can well take up all your time. How can you give it up? You seem to be unmindful of what the arbitration is doing or not doing. You shouldn't be. You must do other things only after taking care of your main activity.

Vandemataram from
MOHANDAS

From the Gujarati original: S.N. 32839

165. LETTER TO J. L. MAFFEY

NADIAD,
June 25, 1918

DEAR MR. MAFFEY,

I have purposely refrained from acknowledging your letter of the 4th instant, as I was desirous of reporting to you on the several matters referred to in our correspondence or our conversation.

The Kaira affair was settled locally. I have called it a settlement without grace.[1] You might have seen my note upon it. If not, I will not tax you with it. Did I not want to commence recruiting at the earliest moment, I would not have been satisfied with several aspects of the settlement.

I duly attended the Bombay Conference. I did what I could to heal the breach caused by Lord Willingdon's blunder.[2] You may not agree that it was a blunder at all. I still feel that Lord Willingdon could gracefully admit his mistake and I have not hesitated to say as much to him. It has certainly added to my difficulty. That however need not daunt me. I shall persevere.

Ever since my return from Delhi I have been engaged in organizing public opinion in Gujarat in favour of an active, ceaseless recruiting campaign. We on this side do not supply soldiers. I am trying my hardest to remove the blemish. Several

[1] *Vide* Vol. XIV, p. 417.

[2] The reference is to Lord Willingdon's stopping of B. G. Tilak and Kelkar from speaking on the Loyalty Resolution at the Provincial War Conference, Bombay on June 10. B. G. Tilak, Gandhiji, M. A. Jinnah, B. G. Horniman, N. C. Kelkar and R. P. Karandikar left the Conference Hall in protest. For Gandhiji's correspondence and speech in this respect, *vide* Vol. XIV, pp. 423 and 425-31.

private meetings have been held to induce the people to come forward. The campaign was publicly started on the 21st instant.[1] No tangible result can yet be reported. Our workers have now gone over to villages to talk among the people. I am addressing a meeting tomorrow, having been invited thereto by the villagers. In a few days I shall know whether I shall get any response. Anyway no stone will be left unturned by me to obtain recruits in their thousands. Nothing less will satisfy me. My first leaflet[2] you will see in translation in the Press. As a specimen, I enclose a Gujarati copy.

And now for the brothers Ali. I was not thinking of a time limit. But I did gather from you that if I waited for about a month I would probably find them released.[3] Whether I carried with me a false impression or a true one does not much matter. Naturally I shall accept your version of your words in preference to mine. But it is essential that either the necessity for their internment should be judicially or otherwise publicly proved, or they should be discharged. A big agitation has been held in abeyance only on my word that I am trying through your good offices to secure their release. Will you not therefore exert yourself in this matter? In our circles the talk is that the brothers are held up only to satisfy Sir William Vincent[4] and Sir Charles Cleveland. I endeavoured to move the former, but I rubbed him up the wrong way. A mere mention of their names was a red rag. And I completely collapsed. You (the Government) have asked for a calm atmosphere in order to prosecute the War. You are entitled to it so long as you do not ruffle it yourselves. But may I for my "tinpot" recruiting ask for an equally calm atmosphere by either releasing the brothers or furnishing your avowed friends with a proper justification?

I am,
Yours sincerely,
M. K. GANDHI

From a microfilm : Lord Chelmsford Papers. Courtesy : Nehru Memorial Museum and Library

[1] *Ibid*, pp. 435-9.
[2] "Appeal for Enlistment", *ibid*, pp. 439-43.
[3] The Ali Brothers were finally released on December 25, 1919, under the amnesty granted by a Royal Proclamation.
[4] Sir William Henry Hoare Vincent, Member (Home), Viceroy's Executive Council

166. LETTER TO RAMDAS GANDHI

NADIAD, GUJARAT,
Ashad Vad 5, July 28, 1918

CHI. RAMDAS,

I received your letter. It is certainly regrettable that you have to leave service again and again. It will be good if you don't make a change now. Umiyashankar was telling me that your accommodation can easily be arranged in his shop. There will be no harm if you go there. You can certainly come to me whenever you want. Go to England if they send you from there. There is nothing wrong in that either. Besides Sorabji[1] is now gone. I cannot forget him. The moment I am idle innumerable recollections of Sorabji flood me.

If it is your wish that you should go to England for studies and then work in South Africa you may do so. The course there is indeed tough. If you had been here and if you had agreed, I would have sent you to the War. I have come to realize that this is our paramount duty. A young man must learn self-defence. I have not forgotten the insults inflicted upon you by that Pathan. I had defended you but that gave me no satisfaction. How can you understand ahimsa fully at this tender age? It is possible that some extraordinary young man may acquire the knowledge early and become an ocean of compassion. But generally a young man must know how to defend himself. Ahimsa is the extreme limit of human strength. It is not a quality of weak or cowardly persons. What do they know of ahimsa? Devdas is impatient to get himself recruited for the War, but he is doing such good work in Madras that he cannot be spared from there.[2] I gave the same advice to Harilal. But of course how can he undertake such labours? I shall try for you. But it will be wholly your choice. You may gladly come if you are tired there and if you want to become a soldier. You alone must consider the matter. I would have enticed Manilal too. Only his case is similar to that of Devdas. So he should not be enticed away.

[1] Sorabji Shapurji Adajania. For Gandhiji's tributes to him, *vide* Vol. XIV, pp. 507-8.

[2] Devdas Gandhi was teaching Hindi in Madras.

You can get an idea of the situation here from the enclosed pamphlet[1]. From the Ashram Nanubhai, Shankerlal, Surendra, Ramanand and Ramjibhai will come.

You should not fret. You should consider yourself free and do as you want. Only thus will you rise. If you do not know something do not be scared. If you want to learn it you must put in the requisite labour.

Blessings from
BAPU

[From Gujarati]
Motana Man, pp. 16-17

167. LETTER TO ABDUL KADIR BAWAZIR

NADIAD,
Monday, July 29, [1918][2]

BHAISHRI IMAM SAHEB,

Bhai Sorabji is Sorabji Shapurji, who qualified as a barrister. It is very good that you have decided to find some work. I am aware that you have been doing some reading. but for you and me it is not sufficient. Give my regards to Khatib Saheb. *Vandemataram* to Haji Saheb and Fatimabehn.

Vandemataram from
MOHANDAS

BHAISHRI IMAM SAHEB ABDUL KADIR BAWAZIR
KHATIB SAHEB'S HOUSE
KAREDIWADI
BOMBAY — 2

From a photostat of the Gujarati: C.W. 10783. Courtesy: Gulam Rasul Qureshi

[1] Presumably "Appeal for Enlistment", Leaflet No. 2 issued on July 22, 1918; *vide* Vol. XIV, pp. 493-6.

[2] Only "July 30" is decipherable in the postmark. From Gandhiji's itinerary covering his stay at Nadiad, it appears that the letter belongs to the year 1918. Monday prior to July 30, 1918 corresponds to July 29.

168. LETTER TO MATHURADAS TRIKUMJI

NADIAD,
Ashad Vad 11 [*August 2, 1918*][1]

CHI. MATHURADAS,

Try to get *Bhagirathkosh* (Urdu-Hindi Dictionary) by Dina Nath Kaul, Munshi Naval Kishore Press, Lucknow, price as. 12/- and *Complete Urdu Course* by R. C. Bhushan, Longmans Green & Co., price Re. 1/12/. If you are able to get these two books, send them to Devdas by registered post. His address is : C/o Ramji Kalyanji, Sowcarpeth, Madras. Take the money from Chi. Narandas.

Blessings from
MOHANDAS

[PS.]

You will have read the other journal.

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

169. LETTER TO RANCHHODDAS PATWARI

SATYAGRAHA ASHRAM,
Ganesh Chaturthi, Monday [*September 9, 1918*][2]

RESPECTED RANCHHODBHAI,

I have your letter. My health is gradually improving but I am still too weak and so am confined to bed. There is no cause for worry though. I had quite recovered, but in the meantime I had fever, which increased the weakness. Now there is no fever at all. I feel ashamed of my disease. I had thought I could never have a disease such as dysentery. I am myself responsible for the disease, of course. I had been keeping fairly good health, but my skin had become rather tender. I had been able to

[1] The postmark bears the date August 3, 1918. However, *Ashad Vad 11* corresponds to August 2.

[2] The year has been inferred from the reference to Gandhiji's having had a severe attack of dysentery; *vide* Vol. XXXIX, pp. 357-61. In 1918 *Ganesh Chaturthi* fell on September 9.

manage without salt for a long time; but my legs were still not as sturdy as they should have been. Doctor friends had been constantly telling me to take salt. I may well have to go to France or Mesopotamia in which case it would not do to have a tender skin. So I started the salt experiment. That gave me dysentery. I should have taken the warning and fasted. Yet I fasted only partially. The result was that I developed acute dysentery. Taking food when you are having dysentery is like taking poison. Still I ate. Thus I am suffering the punishment for not observing restraint. People will have to undergo a lot of suffering because of the failure of rains. There has been a little rain this side at least. I ask for news about Kathiawar from the people passing by here. I also get information from the newspapers. From all that I gather that the situation there is even more difficult than it is here.

I can very well understand that you cannot leave the work there and come here. I shall see the *Pataka* for the article on the untouchables and read it. I want to understand fully the opposite point of view. And if I find dharma in it I will not hesitate even for a moment to give up my view. All the arguments I have so far come across proceed from the orthodox doctrine. I have not heard so far a single argument resting on true religion. I have raised the question of untouchability purely from the religious point of view. It has nothing to do with the political problem. It can certainly have political consequences, but I have never had that in view. I also wish to add that I do not intend suggesting that orthodox religion should not be given the slightest recognition. True religion is firm like a rock. Orthodox religion should change with the change in times. If we were to live according to some of the things mentioned in the *Manusmriti*, we should be committing immorality. We have silently abandoned those things.

With regards,
MOHANDAS

From a photostat of the Gujarati: G.N. 4119

170. LETTER TO MATHURADAS TRIKUMJI

SATYAGRAHA ASHRAM,
SABARMATI,
September 24, 1918

CHI. MATHURADAS,

There has been no letter from you for a long time. There having been no occasion I too have not written to you. I am gradually regaining strength. A sessoin of the Hindi Sahitya Sammelan, similar to the one held in Indore[1] is to be held in Bombay. I cannot think of anyone there who can work for it. Very few may be interested. Bhai Jamnadas had said that he would shoulder this responsibility. I wrote to him in the matter but he has not answered. So I take it that he may not volunteer his services. Still, you should go to him and find out. Also find out who else are likely to take up the work. A reception committee must be set up at once. The session may be held after December.[2] It is necessary that the preparations for it should start from now. I wish you would undertake this work. I shall give the necessary instructions from here. I shall be able to write more after you inform me whether or not you will be willing. Bhai Ram Naresh Tripathi has gone there on behalf of the Hindi Sahitya Sammelan (Allahabad). Meet him and write to me what he says and what his views are. His address is : Seth Har Dayal Nevatia, Bombay — 2.

Blessings from
MOHANDAS

[PS.]

After Bapu wrote this letter, he heard from Jamnadas that you had just recovered from a serious illness. How is your health now? Bapu wants me to say that if you have not fully recovered, that is, if you have not recovered enough to undergo the strain, you may decline without any hesitation. Why did you not write about your health?

MAHADEV DESAI

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] On March 29, 1918; *vide* Vol. XIV, pp. 292-7.

[2] The session was held in Bombay from April 19 to 21, 1919

171. LETTER TO BHAGWANJI ANOOPCHAND MEHTA

SABARMATI,
Bhadarva Vad 7 [September 26, 1918][1]

DEAR BHAGWANJI,

I am still bed-ridden. I have gained only enough strength to move about a little in the Ashram. Even otherwise there would still be the question of what I would do after coming there. Kathiawar is not out of my thoughts. The only question is about what can be done. I am constantly thinking about it.

Vandemataram from
MOHANDAS

From a photostat of the Gujarati: G.N. 5802. Also C.W. 3025. Courtesy: Narandas Gandhi

172. LETTER TO HARILAL GANDHI

October 2, 1918

CHI. HARILAL,

I have a feeling that I am now going. I have very little time left. The body is becoming weaker and weaker. I am not able to eat anything. But my heart is at peace and so I do not find the going at all difficult. I think whatever inheritance I am leaving to you brothers is appropriate. What would you have gained if I had left money? But the inheritance of character which I am leaving to you is invaluable in my view. I wish you to cherish it. Follow the path of religion. I have written a letter to Devdas.[2] Ask for a copy of it. If you think you can apply that letter to yourself, do so.

From a copy of the Gujarati: C.W. 11272. Courtesy: Chhaganlal Gandhi

[1] It appears from the contents that this letter was written in 1918.
[2] *Vide* the following item.

173. LETTER TO DEVDAS GANDHI

ASHRAM,
Bhadrapad, October 2, 1918

DEVDAS,

I have sent you a telegram today. It must have scared you. I want you not to be scared. I cannot expect you to have that degree of equanimity. My health, instead of improving, is steadily declining. I am not able to take any cereals. Taking only fruit cannot sustain the body and hence it must necessarily succumb. In that event, you must have forbearance and show the strength of a Kshatriya. If you keep me alive in your actions, you will be judged not as having loved the body but as having loved the soul. And then, you will have maintained a pure relationship with me. I have placed great hopes in you. Strengthen your character and follow the path of non-violence. Observe *brahmacharya* as far as possible. Proceed with your studies to the extent necessary and carry on my activities. Help Chi. Maganlal to the utmost. Consider Bhai Mahadev your elder. He will have much to give you. I have sent you the wire to come if you cannot hold yourself. But my advice is: stay where you are. That is the true test of your devotion. What more are you going to gain by coming here? What more service can I have from you? You are already rendering great service to me. But do as you think proper. Send copies of this letter to Manilal and Ramdas. I hope that they too will engage themselves in my work. My body has become like an old garment and that is why it is not at all difficult for me to discard it. I do not wish to acquire the burden of a new garment. But I do not think I have qualified myself to be freed of that burden. But the time is not past yet. That qualification can be acquired even in a moment.

May God bless you.

From a copy of the Gujarati: C.W. 11271. Courtesy: Chhaganlal Gandl

174. LETTER TO MATHURADAS TRIKUMJI

ASHRAM,
Kartik Sud 2 [November 5, 1918][1]

CHI. MATHURADAS,

I hope you are well. I feel I am regaining strength. Do you know Jamnalalji? Once or twice he came to see me at Revashankarbhai's[2] place, and it is my impression that you were present. He will co-operate fully in the Hindi Sahitya Sammelan work. Please see him. We must now start the work immediately. Swami Satyadevji[3] is also there at present and will be there for another two days. He will proceed to Madras on Thursday night. Keep me iformed of whatever you may be doing.

Blessings from
MOHANDAS

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

175. DRAFT TELEGRAM TO H. S. L. POLAK

November 9, 1918

POLAK
CARE IMMORTAL
BOMBAY

GO AFRICA IF WISH. BUT POSSIBILITY SHIPPING DIFFICULTY THERE. UNDESIRABLE HERE BEFORE SPRING. CONSULT FULLY.

GANDHI

From the original: C.W. 10955. Courtesy: Not known

[1] It appears from the contents that this letter was written after the one to the addressee dated September 24, 1918.

[2] Revashankar Jagjivan Jhaveri

[3] Swami Satyadev Parivrajak

176. LETTER TO HARILAL

SATYAGRAHA ASHRAM,
SABARMATI,
Kartak Vad 5 [November 23, 1918][1]

BHAISHRI HARILAL,

I have your letter and the translation. I am still confined to bed. But I have gone through your corrections. Once again I have to hurt you. If I had been satisfied with your corrections, I would not have been so impudent as to reject the translation after it was printed. But I withheld the publication of your translation only when I was convinced that your translation needed drastic changes. It still retains what appear to me to be mistakes. My complaint is that the translation cannot pass as good Gujarati. This defect remains even after your corrections. Lest I be unfair to you even unwittingly, I placed the translation before the teachers. They went through it carefully and expressed the view that the Gujarati of the translation did not do justice to the original, that it did not convey the strict sense of the original, and the language appeared clumsy. While they were going through the translation, an inmate of the Ashram having only passable familiarity with Gujarati was sitting by. He was not aware of what the teachers were doing. But when he heard the translation, he commented that he was not able to follow the Gujarati language. Under these circumstances it seems only proper not to take the risk of publishing the translation as it is. I had hoped that you would discard your translation and do it afresh. Instead of going over the same translation thrice, if you had laboured as much over a fresh translation, both of us would have been satisfied. But how could you do a fresh translation so long as you do not see the faults that we see in your translation?

I am returning you translation. After I recover, if you can spend a few days at the Ashram, we shall go over the translation together and I shall give my comments. I naturally wish that you should be able to see the faults in it.

[1] The year has been inferred from the reference to Gandhiji's illness.

I felt sad for a moment when I learnt that your family were afflicted with influenza and there was even a death. But such news is pouring in from everywhere so that now the mind is hardly affected.

From a copy of the Gujarati: S.N. 19990

177. LETTER TO HARILAL

SATYAGRAHA ASHRAM,
SABARMATI,
Paush Krishna Chaturdashi [*January 20, 1919*][1]

BHAISHRI,

The tragedy that has befallen you distresses me. We are so eager to live that the moment of death, particularly that of a dear one, always frightens us. I have often felt that it is at such a moment that we are truly tested. Anyone even the least little bit aware of the *atman* is able to understand the nature of death. It is futile to mourn. These thoughts are not new but if someone voices them in times of trouble, they console us. It is with that purpose in mind that I write this.

I wish you not to be distressed at all over the translation. Your translation does not give the impression that you have rushed through it anyhow; but only a few display the love that one should feel for one's mother tongue. I notice in your translation the mistakes that everybody commits. I am sure you will notice them now that I have pointed them out . . .[2] Unfortunately, I noticed the translation after the whole of it had already been printed. I urge you to do the translation afresh instead of revising what you have done. It will not take much time and the translation will be readable.

From a photostat of the Gujarati: S.N. 19991

[1] It appears from the contents that this letter was written after the one preceding it. *Paush Krishna Chaturdashi* corresponded to January 20 in 1919.

[2] Omission as in the source

178. TALK WITH CHANDRASHANKAR PANDYA[1]

BOMBAY,
February 2, 1919

Why should a handful of people hurt the feelings of the largest section of society? If the vast majority of Hindus prefer certain restraints in regard to marriage, it is the duty of individuals, if they wish to continue to be part of Hindu society, to respect the wishes of the majority.

[From Gujarati]

Samalochak, February 1919

179. LETTER TO NARAHARI D. PARIKH

BOMBAY,
Basant Panchami, [February 5][2] *1919*

DEAR NARAHARI,

I have your letter. Even though we are meeting on Monday, I am writing to you so that you can do some more thinking. According to you, giving a literal meaning to a vow amounts to special pleading. I do not agree, because I am not aware of any special pleading at all. I gave it the meaning that with the utmost humility and purity of mind I thought it bore. Moreover, I also feel that our too strict adherence to the words of the scriptures was not entirely special pleading, but an admission of the fact that men are strong as well as weak. For a man of strength, the literal meaning as well as the implied meaning was kept. For a man given to weakness, the literal meaning was considered sufficient, and the significance of vows was retained. One cannot find fault with this by saying that hypocrites would stand to gain by this. The scriptures were written with such people in view. Any loophole in a vow indicates the uniqueness and completeness of the vow. Mere

[1] Extracted from a write-up by Chandrashankar Pandya. Gandhiji was speaking in the context of Namdev Patel's bill concerning Hindu marriage.

[2] The source has "January". However, in 1919, *Basant Panchami* fell on February 5.

abstention from milk[1] does not serve the purpose for which the vow had been taken. One must either prove that one can live without milk or find a substitute for milk. And I shall continue my efforts to find a substitute for milk.[2] Even if I die in my search without succeeding it will not matter; because, if I am fated to be born again, I shall re-enter the world with the same desires with which I die. In writing all this, I am trying to show that under some circumstances, even if we give up the implied meaning of a vow and stick only to the literal meaning, we will have followed the vow perfectly. The basis is the same. Those who follow both the literal and the implied meaning of a vow would no doubt occupy a higher place. Those who follow the literal meaning will have to be content with being at the ground level. But a person living at Matheran can take full advantage of the place even if he lives in a hut. Similarly, a person following the literal meaning can find the strength which comes from the observance of a vow. Consider all this, and when there is leisure, cross-examine me fully without any hesitation. It is possible that wittingly or unwittingly I am being partial to the step I have taken. It is up to my colleagues to save me from this fault. Maybe I have been wrong about something, still I shall be making fewer mistakes than others. But I know that that very knowledge can give me a terrible blow. It is upto all of you to save me from that. I have dictated this letter while eating and while giving a sitting for a bust. There will be no time even to revise it. If there is anything that is not clear, ask me when I come.

Blessings from
MOHANDAS GANDHI

From a photostat of the Gujarati: S.N. 11912

[1] Gandhiji had taken a vow at the Tolstoy Farm in 1912 to abstain from milk and milk products; *vide* Vol. XXXIX, pp. 262-3.

[2] After the very serious attack of dysentery in August, Gandhiji was not able to recover his strength. He had been writing to friends to find a substitute for milk. *Vide* Vol. XV, pp. 32 and 78-9.

180. FRAGMENT OF A LETTER

February 6, 1919

From the experience of these two days I find that when I recite the verses in solitude, it has greater effect for my peace of mind. I want you to have the same joy which I find in reciting Sanskrit verses. Just as we cannot do without food and sleep, so also we cannot do without what is food for the soul — the morning and evening prayers. Let us understand and follow this. . . .[1] We cannot respect the wishes of a person uttered while he is half asleep or when he is under the influence of drink or drug. We serve him by refusing his wishes. In the same way, we must not bow to the wishes of a man who is a prey to attachment. I think Surendra is in such a state of mind at present. It is my duty to shake him out of it, even if I have to administer him a shock for the purpose. I know that the experience will be painful to him for a while but, when he is ultimately free from his attachment, he will understand why I restrained him and see that it was for his good. My plan, in the last analysis, respects everyone's freedom, for always what I say is entirely by way of advice. When my associates take up any activity which does not appeal to me, they may expect no encouragement from me but they can do as they wish. If you have followed what I have said and appreciate it, have a talk with Surendra and console him.

From a photostat of the Gujarati: S.N. 6425

181. LETTER TO BHIMJIBHAI NARANJI NAYAK

February 7, 1919

I have your letter. If you send a reply to this letter address it to Sabarmati. I write this from Bombay. The teachers' salaries are undoubtedly low. But I do not know if you have taken the steps that ought to be taken before launching satyagraha. It is necessary moreover to know whether those who wish to experiment with satyagraha have the requisite strength.

[1] Omission as in the source

It is better not to start a satyagraha thoughtlessly and without the strength for it than to abandon it in the middle out of cowardice and give it a bad name. I cannot find anything special or meritorious in teaching without a salary. Teachers do not teach for the sake of teaching but for earning a livelihood. If they do not get a salary at all or are inadequately paid, they can give up their jobs without bothering about what would become of the pupils. Normally a month's notice should be given before quitting service for starting a satyagraha or for any other reason. If I take up only your two questions then I feel certain that you should tender your resignation after giving due notice. In a satyagraha of this kind, the result hoped for cannot be achieved without unity. Perhaps it would be better for you not to resign if a majority of the teachers are not of one mind. But before giving any positive opinion on the subject, I should know many more things. Before taking any step it would be better if as many of the teachers as possible could see me at the Ashram.

From a photostat of the Gujarati: S.N. 6426

182. LETTER TO SHANKERLAL BANKER

ASHRAM,
SABARMATI,
Tuesday, Maha Sud 11 [February 11, 1919][1]

DEAR SHANKERLAL,

I did not write to you yesterday because there was nothing definite to write. We were to meet today at 7 p.m. and we met. Ambalalbhai, Vallabhbhai, Bachubhai, etc., were present. The discussion was quite good. Ultimately, signatures were given for the following Pledge.[2] Ambalalbhai, Bachubhai, etc., asked for 48 hours to consider. Bhai Subedar was also present. But he left a little early because it was time for his train. It appears that there will be at least as many more signatures coming. I think I shall be sending the letter to the Viceroy today. I have kept the draft of the letter ready. But my mind is still undecided about sending it.

Vandemataram from
MOHANDAS

[1] From the contents of the letter it is evident that this was written in 1919.
[2] The Satyagraha Pledge; *vide* Vol. XV, pp. 101-2.

[PS.]

I have just read that the law[1] will be valid for three years. Now the struggle seems to me necessary.

From the Gujarati original: S.N. 32736

183. LETTER TO MATHURADAS TRIKUMJI

AHMEDABAD,
Maha Sud 12 [February 11, 1919][2]

CHI. MATHURADAS,

I have your two letters. My swelling had begun even while I was there. It is still there, but it is very much reduced. Otherwise my health is all right. You will have taken the money from Revashankarbhai. You will have paid one rupee to Bhai Karsandas Chitalia. The signatures were obtained for the following pledge about the struggle. Bill No. 2 would be in force only for three years after the compromise. Let us see how India reacts to this news.

Blessings from
MOHANDAS

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

184. LETTER TO MATHURADAS TRIKUMJI

ASHRAM,
SABARMATI,
Maha Sud 13 [February 12, 1919][3]

CHI. MATHURADAS,

My health had suffered some upset even while I was there. I had started having some swelling, which persists. I must say it is somewhat reduced.

I hope you are getting on with the work for the Hindi Sahitya Sammelan. There is no reply from Prof. Karve[4] yet. I

[1] Criminal Law (Emergency Powers) Bill No. 2 of 1919

[2] From the contents this letter appears to have been written in 1919.

[3] It appears from the contents that this letter was written in 1919.

[4] Dhondu Keshav Karve (1858-1962); social reformer and pioneer educationist

have even sent him a telegram. It is surprising that he does not answer. I am now doubtful about the struggle continuing.

Blessings from
MOHANDAS

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

185. TELEGRAM TO VICEROY[1]

[*After February 24, 1919*][2]

THE GUJARAT SABHA EMPHATICALLY PROTESTS AGAINST THE INTRODUCTION OF BILLS NOS. 1 AND 2 OF 1919. THE BILLS ARE REPRESSIVE AND RETROGRADE AND ARE SUBVERSIVE OF THE ELEMENTARY RIGHTS OF CITIZENSHIP, LEAVING INDIVIDUAL LIBERTY AT THE MERCY OF THE EXECUTIVE. THE SABHA EARNESTLY URGES UPON GOVERNMENT TO ABANDON THE BILLS IN THE INTERESTS OF THE EMPIRE AND THE PEACEFUL CONSTITUTIONAL PROGRESS OF INDIA.

Gujarat Sabhano San Unneesso Unneesno Varshik Report

186. LETTER TO MATHURADAS TRIKUMJI

SABARMATI ASHRAM,
Maha Vad 10 [*February 25, 1919*][3]

CHI. MATHURADAS,

I have your letter. I have a letter from Anandanand[4] also. This is in answer to both. There is no time to write separately to each.

There is no reason to assume that Panditji will not come.

Anandanand has suggested two good names for the Standing Committee. Please have them nominated.

[1] Presumably this was drafted by Gandhiji as President of the Gujarat Sabha.

[2] The Satyagraha Pledge regarding the Rowlatt Bills was drafted and signed at the Ashram on February 24, 1919.

[3] Inferred from the reference to "the foundation of the struggle" having been laid the previous day.

[4] Swami Anand

I have written again to Prof. Karve. I shall write to you again after I hear from him.

We shall be in a position to take a decision about the resolutions only after you get the drafts from Purushottam Dasji.

The foundation of the struggle was laid yesterday. In my view, it is a good beginning. I am sending you the documents. Treat them as confidential. I shall let you know what the Viceroy's reply is. Now that I am preoccupied with this matter the burden of the Hindi Sahitya Sammelan rests on the two of you. All you can have from me is advice.

It would be a good idea to invite essays in English, Hindi or any other language, from persons considered qualified on the need for Hindi to be made the national language. The essays should be invited on behalf of the Secretary. Prepare a list of the persons whom you approach and send it to me.

Blessings from
MOHANDAS

[PS.]

I am well but still weak in spirit. I hope I shall be going there in two or three days.

From the Gujarati original: Pyarelal Papers: Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

187. TELEGRAM TO C. VIJAYARAGHAVACHARIAR

ALLAHABAD,
March 12, 1919

C. VIJAYARAGHAVACHARIAR
SALEM

AM DELIGHTED OVER YOUR DOINGS. HOPE REACH MADRAS END MONTH. ABSOLUTELY NECESSARY PASS FEW DAYS BOMBAY. JUST LEAVING FOR BOMBAY.

GANDHI

From the original: C. Vijayaraghavachariar Papers. Courtesy: Nehru Memorial Museum and Library

188. TELEGRAM TO C. VIJAYARAGHAVACHARIAR

GRANT ROAD,
March 15, 1919

VIJAYARAGHAVACHARIAR
SALEM

REACHING MADRAS TUESDAY MORNING. PLEASE AVOID ALL PUBLIC DEMONSTRATIONS.[1] HEALTH TOO WEAK FOR THEM.

GANDHI

From the original: C. Vijayaraghavachariar Papers. Courtesy: Nehru Memorial Museum and Library

189. LETTER TO ANASUYABEHN SARABHAI

BOMBAY,
Vaishakh Sud 9, 1975 [*May 8, 1919*]

REVERED ANASUYABEHN,

I have made you very unhappy but what can I do? My love always expresses itself in this manner. That I suffered more before I made you unhappy is the only solace I can offer you. Bhai Shankerlal had told me that you were not well. Bhai Indulal, however, brings good news today. Come over for a visit if you are well and not needed there.

The women's meeting on swadeshi[2] was very well organized. I missed you very much on that day.

It seems everything is going on smoothly.

This letter is my first attempt, after many days, to write in my own hand.

Vandemataram from
MOHANDAS

From the Gujarati original: S.N. 32815

[1] In protest against the Rowlatt Bills; *vide* Vol. XV, pp. 141-3.
[2] *Ibid*, pp. 290-3.

190. TELEGRAM TO J. L. MAFFEY[1]

May 10, 1919

JUST RECEIVED LETTER. WILL CERTAINLY SERVE UTMOST OF MY ABILITY.[2] WRITING.

From a microfilm: Lord Chelmsford Papers. Courtesy: Nehru Memorial Museum and Library

191. LETTER TO MAHADEV DESAI

[Before *June 7, 1919*][3]

DEAR MAHADEV,

I have sent with the peon the lead article about Horniman which will please you. He came with the newspapers. He must have seen you. It is good you took notes. See that there are no mistakes and the article is well composed.

I have received a letter from Simla that I should send the reply at my earliest. Its language raises hopes.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9855

[1] The telegram was quoted in a draft of the letter to the addressee dated May 10, 1919. The version, however, of the same letter which appeared in Vol. XV pp. 302-3, under the date May 11, 1919, quotes another telegram to the addressee. It is likely the letter was dictated on May 10 and despatched after revision the next day.

[2] In his letter dated May 7 the addressee, *inter alia*, had written: "Can we look to you for help? I believe you could be of immense assistance in stabilizing Indian opinion. I am writing this of my own initiative though I shall show it to the Viceroy. Hoping you are well."

[3] The date has been inferred from the reference to the article about B. G. Horniman which appeared in *Young India*, 7-6-1919; *vide* Vol. XV, pp. 348-9.

192. LETTER TO N. P. COWIE

As at Laburnum Road,
Bombay,
June 22, *1919*

DEAR MR. COWIE[1],

I have just seen the petition submitted to His Excellency for mercy in the case of one Chand, a lad of 15 or 16 years, who has been sentenced to be hanged for the murder of the late Sergeant Fraser[2]. There is in my opinion no doubt that the young boy was one of the murderers of an innocent police officer. I do not share the view taken by Chand's pleader in his petition. But I do respectfully share the view taken by the prosecuting counsel who is reported by *The Times of India* (12th instant Dak Edition) to have said in his address before the Court: "The only extenuating circumstance in favour of the 1st accused (Chand) was his age." There is no doubt too that this was not a murder deliberately planned by Chand or anybody else but that Chand evidently did the act in a fit of mad excitement. Regard being had to all the circumstances of the case I venture to submit that the ends of justice will be better met by tempering it with His Excellency's prerogative of mercy and by commutation of the sentence in any manner that may appear to His Excellency to be most proper. I may observe that Chand has a widowed mother. I trust that His Excellency will be pleased to give favourable consideration to the petition for mercy.[3]

Yours sincerely,

From a photostat: S.N. 6670

[1] Private Secretary to the Governor of Bombay

[2] Who was killed in a mob violence at Ahmedabad on April 11; *vide* Vol. XV, p. 229.

[3] The sentence was commuted to transportation; *vide* p. 186.

193. LETTER TO C. VIJAYARAGHAVACHARIAR

LABURNUM ROAD, GAMDEVI,
BOMBAY,
June 25, 1919

MY DEAR FRIEND,

Here are instructions issued for this Presidency. You will see they have been issued in virtue of power given to me by the Executive Committee. I suggest the same thing for Madras with the necessary changes. The only centres I know are Trichinopoly and Madura, besides Madras itself. But you know better. I therefore leave you to do what you may think best for your Presidency. It would not matter in the least if no other civil resister courts imprisonment. Remember what I have often said: one real satyagrahi is enough for victory. This is becoming clearer to me day by day. Even as a true coin fetches its full value so does a true satyagrahi fetch his full value, i.e., attain the intended result; and even as false coins or coins of lesser value mixing with the true may diminish for the time being the value of the true coin, so it seems to me that a Satyagraha Sangh (Sabha) being a mixture is a weakness from the pure satyagraha standpoint. I do not therefore regret the mixture, but I point out the spiritual cause of the temporary set-back we received in April. Good often cometh out of evil. It always does in satyagraha. But I must pause now. I have written so much in order to share with you my inmost thoughts as they come to me this morning. For on you and the few we are, will lie the burden.

Yours sincerely,
M. K. GANDHI

From a copy: C. Vijayaraghavachariar Papers. Courtesy: Nehru Memorial Museum and Library

194. LETTER TO N. P. COWIE

As at Laburnum Road, Gamdevi,
Bombay,
June 29, 1919

DEAR MR. COWIE,

I received your letter about Chand as I was leaving for Ahmedabad. I have just received news that the sentence against Chand has been commuted into transportation. May I say that this great act of mercy will be much appreciated not only amongst the poor family of the lad, but widely amongst all those thousands of men and women who have been following the proceedings of the Tribunal with more or less interest, amongst whom I count myself as one. Will you please place this letter before His Excellency?

Yours sincerely,

From a photostat: S.N. 6704

195. LETTER TO R. B. EWBANK

[After *July 12, 1919*][1]

DEAR MR. EWBANK[2],

I thank you so much for your letter of the 12th instant and for your offer to meet the Committee of the Swadeshi Sabha[3]. I had a talk in the matter with His Excellency[4] who promised to discuss it with you. I expect to wait on the Governor again very soon and go into the matter more fully with him. I hope then to write [to] you to meet the Committee on a day that will suit you.

I appreciate your reasons for not taking the Swadeshi vow. All I am anxious for is your general and active support in the work of production by the agricultural population. I feel that

[1] The letter acknowledges the addressee's letter dated July 12. For an earlier letter dated July 3 to the addressee, *vide* Vol. XV, p. 429.

[2] Registrar of Co-operative Societies, Bombay

[3] The Central Swadeshi Sabha which was inaugurated on July 1, 1919; *vide* Vol. XV, pp. 421-4.

[4] Gandhiji had met the Governor of Bombay on July 12.

that way lies an easy solution of our present and future difficulties about cloth and about the poverty of the masses. But I shall not anticipate our discussion. I am glad and thankful for your promised support in this direction.

I thank you for your inquiry about my health. I am as well as I can be without the rest I need for some months and which for the moment I cannot give myself.

Yours sincerely,

From a photostat: S.N. 6744

196. LETTER TO S. R. HIGNELL

LABURNUM ROAD, GAMDEVI,
BOMBAY,
July 21, 1919

DEAR MR. HIGNELL,

I enclose herewith a petition signed by Sir Narayan Chandavarkar, Sir Dinshaw Wacha and others praying for the release of Lala Radhakrishna[1]. I think that this case is worse than Babu Kalinath Roy's[2]. I understand that the matter is still engaging the attention of the Punjab Government. I venture to hope that speedy justice will be done in this matter.[3]

Yours sincerely,

From a photostat: S.N. 6764

197. LETTER TO S. R. HIGNELL

LABURNUM ROAD,
BOMBAY,
July 22, 1919

DEAR MR. HIGNELL,

After a long and courteous interview with His Excellency the Governor of Bombay to which he had invited me, I have decided

[1] Editor of *Pratap*, who had been sentenced to 18 months' imprisonment. For details *vide* Vol. XV, pp. 445-9.

[2] Editor of *The Tribune*, who had been sentenced to 2 years' imprisonment. His petition for mercy had earlier been rejected but the sentence had been reduced to 3 months on July 6. For details *vide* Vol. XV, pp. 356-9, 360, 361 and 387.

[3] Radhakrishna's sentence was subsequently reduced to 2 months by the Lt. Governor on July 25, 1919.

to suspend Civil Disobedience for the time being. The public letter[1], a copy of which I enclose herewith, will show that the suspension is for me a further demonstration of Civil Resistance being perfectly compatible with respectful obedience to and co-operation with authority. But the letter will also show the determination to bring about by all lawful means including Civil Resistance the withdrawal of Rowlatt Legislation and I hope that the Government of India will not persist in flouting public opinion.

I would like further to bring to His Excellency's notice the Lahore and Amritsar judgments. His Excellency . . .[2] [th]at even at the risk of . . . [m]isunderstood by my . . . 'publicly referring . . . [M]artial law proceedings in the Pun[jab] . . . publicly dealing with the [ca]ses in which on the face of the judgments the injustice could not be proved. I am grateful for the substantial though partial justice being done in the case of Babu Kalinath Roy.[3] I fully expect that justice will be done in La[la] Radhakrishna's[4] case. But the Lahore and Amritsar cases[5], I know, stand on a different footing. They deal with leaders who have taken an active part in the recent agitation. The verdict rests partly upon documentary and partly upon oral evidence. But there is enough in the two judgments to show an impartial student that they are more in the nature of political pronouncements than judicial, and that there is not a tittle of evidence to show, with the exception of Dr. Bashir, that anyone of the leaders either brought about or encouraged violence. I am glad that the death penalty against Dr. Bashir has been commuted. Though . . . evidence to prove encourage[ment] . . . it was stoutly rebutted . . . of Dr. Bashir.

These sentences have cast a profound gloom all over India. The Government may underrate the intensity of Indian feeling regar[ding] them. But many of tho[se] who deplore the sentences are unconnected with any political agitation. And theirs is the severest condemnation of these trials and the sentences. One such critic is Mr. Burjorji Padsha, the well-known manager of Messrs. Tata and Sons. He has been writing in the columns of *The Bombay Chronicle* open letters whose main theme is the Punjab affairs. I trust that they have been brought to

[1] *Vide* Vol. XV, pp. 468-71.
[2] The letter is damaged at places.
[3] & [4] *Vide* the preceding item.
[5] *Vide* Vol. XV, pp. 472-6.

H.E.'s notice. They . . . what resentment is . . . over these trials [sente]nces . . . It is a serious . . . leaders of open . . . over lose confidence in . . . justice whether special or otherwise. These cases are not such as to await the decision of the forthcoming Committee of Inquiry[1]. [I] would therefore respectfully urge that [su]ch...action as has been taken in the case of Babu Kalinath Roy may be promptly taken in the matter of these two judgments.

Yours sincerely,

From a photostat: S.N. 6769

198. LETTER TO S. R. HIGNELL

LABURNUM ROAD,
BOMBAY,
July 27, 1919

DEAR MR. HIGNELL,

As you are aware, I am supervising and controlling the policy of *Young India* by the courtesy of its syndicate. I have seen a confidential notice dated the 23rd instant served upon *Young India* as on other newspapers. It runs as follows[2]:

I shall see to it that the desire of the Government of India is observed by *Young India* to the fullest extent.

But the notice gives rise to disturbing reflections which I would like to lay before His Excellency. Why is there this hypersensitiveness regarding news about Turkey? Why should the terms of peace with Turkey, if they are honourable, cause the slightest excitement in India? I was further disturbed as I came upon the letter addressed to the Prime Minister by influential Mahomedans at present residing in London. Among the signatories I notice H. H. the Aga Khan, Chief of Bombay, Ex-Justice Ameer Ali, Sir Abbas Ali Baig and others. I I have no doubt H. E. has seen that very weighty communication "on the subject of the threatened dismemberment of Turkey and on the grave situation of anxiety and uneasiness that this report has created among the Mahomedans", which the signatories go on to say will become aggravated if the design attributed to the Peace Conference is carried into effect.

[1] The Punjab Disorders Inquiry Committee
[2] The notice has not been reproduced here.

I have said I was disturbed, because I am daily receiving communications or seeing Mahomedan friends who tell me that they are going to be sold. I have reassured them that H. E. is straining every nerve to place the correct view before His Majesty's ministers and that there is no occasion for them to distrust the latter. They have received my assurances with incredulity. I feel that I ought to place the very serious position before H. E. Is it not possible to make some definite reassuring pronouncement? If the worst fears of the Mahomedans are realized, there can only be an armed peace in India, not a real peace. I am sure that no Reforms, however generously granted, will ever reconcile the Mahomedans to any dismemberment of Turkey or an encroachment upon their holy places. I know that all these matters cannot be out of H. E.'s mind, but considering myself as I do to be a well-wisher of the Empire I should be failing in my duty if I did not bring to H. E.'s notice serious matters that come within my knowledge. May I hope that if it is at all possible a statement will be made regarding Turkish matters?

Yours sincerely,

From a photostat: S.N. 6777

199. LETTER TO MATHURADAS TRIKUMJI

Monday, Bhadarva Sud 7 [September 1, 1919][1]

CHI. MATHURADAS,

I am sending herewith a postcard. Do the needful about it. I am enclosing Shuklaji's letter. Please send him *Young India*. Write to him that it is being sent at my behest. Ask him if he would like to be a subscriber. Write the letter only in Hindi. Have the Hindi corrected.

The meeting at Dahod[2] was wonderful. Why should Taramati not go out to teach as Durgabehn does? It is greatly desirable that women should engage themselves in such altruistic activities. If you take up the idea, gradually Taramati too will accept it mentally.

Blessings from
BAPU

[1] From the contents. Monday after August 31 fell on September 1.
[2] On August 31, 1919; *vide* Vol. XVI, pp. 79-83.

[PS.]

The man from the Swadeshi Store has not yet sent the amount in balance. Go there and check. Nearly Rs. 2,000 is due.

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

200. LETTER TO MATHURADAS TRIKUMJI

Bhadrapad Sud 9 [September 3, 1919][1]

CHI. MATHURADAS,

I have your letter. I wish you would make it a habit to go for walks both morning and evening. Drag Mahadev also along with you.

What you write about Taramati is exaggerated. Even so, if we constantly nurse the idea, it may bear fruit some day. Ignorance too is darkness. It is a kind of untruth. Hence, it cannot persist in the face of knowledge and truth. Because of your persevering care Anand[2] took to spinning and Taramati is spinning beautifully. I have only advanced some suggestions. You should only act upon those that are practicable.

Anandanand has not come even today. It is most bewildering.

Blessings from

BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

201. LETTER TO MATHURADAS TRIKUMJI

Friday [September 10, 1919][3]

CHI. MATHURADAS,

Abiding by your letter and that of Mahadev, I have abandoned the idea of coming. It is a pity that the meeting about Padhiar[4] is also on Sunday. Please be present at the meeting, Apologize to Bhai Mavji Govindji. But let the meeting be held.

[1] From *Bapuni Prasadi*

[2] Addressee's mother

[3] The addressee received this letter on September 12, 1919. Friday prior to that date was September 10.

[4] Amritlal Sunderji Padhiar who died on July 18, 1919

I would even ask that the meeting about the Satyagraha should also be held. I would consider it enough if such a meeting was held and you attended it.

You must not worry about my health. I do take such care of it as is necessary, even greater care where I can. I have made certain changes right away. I work only as much as I must.

I do not mind what you have written. Love can only make you write as you do.

I am writing this letter for both you and Mahadev assuming that he will now be there.

For the sake of my health do this much: Meet Umar and ask him to permit the printing of *Young India* at Ahmedabad.[1] If that is not possible then I shall detain Mahadev here. The matter can be sent there and Bhai Nandlal and Bhai Yadvadkar can take up the responsibility of reading proofs, etc. Sending the matter there is quite a strain for me.

You have fully understood the work of the Swadeshi Sabha. I think it is necessary to carry on that work through the Sabha. In my view, the Sabha should be made to do a lot of work.

You must so improve your health that I can entrust you with jobs without any hesitation.

Blessings from
BAPU

[PS.]

What has happened to Govind Babu?

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

202. LETTER TO MATHURADAS TRIKUMJI

SATYAGRAHA ASHRAM,
SABARMATI,
Sunday [September 14, 1919][2]

DEAR MATHURADAS,

I have your letter. It is not good that your health is not improving. If you forget Anand and come here for some time

[1] The syndicate controlling *Young India* was managed by Umar Sobhani and Shankerlal Banker.

[2] From the reference to raisins in the postscript, it appears that the letter was written before the one dated September 16, 1919. Sunday before September 16 was September 14.

you are bound to get better. And if you do not there is nothing to prevent you from going back. Minor illnesses grow into serious illnesses. Hence I wish you would not take your health lightly.

I am sure that Bombay is not the place for you. I am always having attacks of migraine. But I am taking good care. It appears that I shall have to come there on Friday in connection with the South African issue.

I am returning herewith Shraddhanandji's letter. Get copies made of the list of names contained in the letter and send them to the newspapers, with a note saying that the names on the list are as given in Shraddhanandji's letter. Do not mention the telegram, but say something to the effect that the demand has been made by those who have paid money. What matters is that the names should be published. If anyone raises the question why the names have not been published in *Navajivan*, say that the demand is to have them published in the daily newspapers. When the names are published send cuttings to Krishnadas and Swamiji.

Blessings from
BAPU

[PS.]

If Bhai Anandanand starts out for here tomorrow, send with him 5 seers of raisins.

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

203. TELEGRAM TO MATHURADAS TRIKUMJI

AHMEDABAD,
September 16, 1919

MATHURADAS
247 BAZAR GATE ST.
BOMBAY

TELL MAHADEV POSTED ARTICLE DIRECTOR'S LETTER. COMMENT INDEMNITY BILL NEXT ISSUE.[1]

GANDHI

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] *Vide* Vol. XVI, pp. 153-5.

204. LETTER TO MATHURADAS TRIKUMJI

ASHRAM,
SABARMATI,
Bhadarva Vad 7 [September 16, 1919][1]

CHI. MATHURADAS,

I have your letter. If you have not sent the raisins do not send them by post. I shall take them when I go there. I am afraid I shall have to return on Friday night itself. Right now *Navajivan* takes up the whole of my time. I am sure I shall be able to regain my health. Bhai Shankerlal fully endorses the idea of bringing out *Young India* from here. You must learn the trick of improving your health.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

205. TELEGRAM TO MATHURADAS TRIKUMJI

AHMEDABAD,
September 17, 1919

MATHURADAS TRIKUMJI
247 BAZAR GATE ST.
BOMBAY

LEAVING TODAY MEET MUSLIM FRIENDS REGARDING KHILAFAT. INFORM MANIBHUVAN MAHADEV AND SHIVLAL VARDHMAN PUBLISH PRESS. I SHALL BE BOMBAY THURSDAY FRIDAY.

GANDHI

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] It appears from the contents that this letter was written about the same time as the letter to the addressee dated "Before September 21, 1919".

206. LETTER TO MATHURADAS TRIKUMJI

ASHRAM,
[Before *September 21, 1919*][1]

DEAR MATHURADAS,

You must give thought to your health. Help *Young India* as long as you are there. I am trying to shift *Young India* here soon. I have sent some matter to Bhai Nandlal only today.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

207. TELEGRAM TO MATHURADAS TRIKUMJI

AHMEDABAD,
September 22, 1919

MATHURADAS TRIKUMJI
247 BAZAR GATE
BOMBAY

HAVE TELEGRAPHED HON'BLE GOKULDAS PAREKH ACCEPT NOMINATION PRESIDENT FORTHCOMING GUJARAT CONFERENCE.[2] PLEASE SEE HIM. WIRE RESULT. IF ANY DIFFICULTY SECURE INTERVENTION UTTAMLAL TRIVEDI. IF PAREKH NOT THERE ASK HIS PEOPLE REWIRE MY WIRE.

GANDHI

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] The addressee received this letter on September 21, 1919.
[2] Gujarat Political Conference

208. SPEECH AT BHAGINI SAMAJ[1]

BOMBAY,
October 2, 1919

President, ladies and gentlemen, as I have said in the *Navajivan*, I cannot find words to express to you my gratitude.[2] Presentation of this purse places on me a great responsibility. On the occasion of my birthday, many men and women have done some work or other which I have liked. At every such function I have said that if we have respect and affection for somebody, the best way of expressing that respect and affection is to follow in his footsteps.

The best way to celebrate my birthday is to absorb whatever appears good in my life. If I go out to beg in India I can collect lakhs and crores of rupees. But that will not make for progress. This does not mean that money has no importance. It only means that everything has importance in its own place. If something made of gold goes to a wrong place, we have to discard it.

Many people have piles and piles of money, but if they cannot spend it for a good purpose, their having the money is of no consequence.

There is scarcity of food and clothing in our country. People have to satisfy themselves with one meal a day and many people go naked. You ladies do not know what cold means. But if you come with me to the fields, I will show you that some women use straw and cowdung to keep themselves warm. I want to be known as a farmer and a weaver. If some people, instead of spending a single paisa on milk for their children, squander money on gambling, how can they rise at all? With my head bared and my hand stretched I am begging from the rich in India. I tell them about my experiments and they help me. I intend to use this money for a good purpose and so I have agreed to accept this present. A large number of women

[1] The Bhagini Samaj had collected a sum of Rs. 23,000 for the Golden Jubilee Fund in connection with Gandhiji's 51st birthday. The purse was presented to him on October 2. For a brief account of Gandhiji's speech on the occasion, *vide* Vol. XVI, p. 202.

[2] *Ibid*, pp. 174-5.

have contributed towards it. Smt. Avantikabai and I can tell the story of Champaran. The women there told me that they went without bath and remained dirty because they did not have any change of clothes. I felt sad that I had no extra clothes with me. The responsibilities I have to shoulder at present are beyond telling. I believe I shall be able to account for it to you and to God. I have solicited the views of many men and women as to the use of this money, and I hope to use it accordingly. What I am seeking is the resurgence of *Satya Yuga* in India. We had a Golden Age at one time. In that age men and women in India spontaneously and automatically spoke only the truth. Women in those days maintained their chastity. In those days even when men and women got together, they did not have lustful thoughts in their minds. That is how things were in the *Satya Yuga* or the Golden Age.

In this *Kali Yuga* it is difficult for women to remain chaste. When I went to the Harijan quarters at Dahod, I was told that in the past the women there had not worked for wages but that lately they had started working. Earlier the men had been weavers and their women assisted them. Hence they were able to preserve their chastity. Lately they have not been doing any spinning and have taken to working as labourers. The condition of women there is very sad. The overseers tyrannize over them.

Education of women is the paramount task in India. With education women can remain chaste. For such education we do not require great learning. All that is needed is character. It needs no money. Four hundred Muslim women are today helping themselves, and they are earning adequate wages from spinning.

Since you have shown me so much love today, I appeal to you to show me the love that will bring back *Satya Yuga*. India is in a position to take care of itself. If we use only the cloth produced in the country, we shall be able to make the country secure in a very short time. I have been campaigning for the spinning-wheel. The chastity of women can be protected with the help of the spinning-wheel. There is no other occupation in which our millions of women can engage themselves while staying at home. This does not call for much intelligence. India must learn to be self-reliant. When India produces brave men and women we shall become self-reliant. We have to show the gallantry of satyagraha. This needs more bravery than the bravery of arms. If that happens we shall be free right away. Protect

your women and save those millions of rupees being drained out of India. You can work wonders even if you work only for an hour every day. You have shown me boundless affection. You call this money a small amount but it is bountiful. This gift given willingly and with good intention is bound to bear fruit. To me it has the value of a billion rupees. Hence, do not think that this is inadequate. If you find my appeal for work appropriate, prepare to train yourselves for that work in the interest of your country.

[From Gujarati]

Bapujini Sheetal Chhayaman, pp. 91-5

209. *LETTER TO MATHURADAS TRIKUMJI*

Friday, October 3, 1919

CHI. MATHURADAS,

The draft of a telegram was to be sent to Ahmed Haji Siddiq Khatri. It has been sent. I am also sending a copy to you. His address is: Hilal Manzil, 85 Abdur Rehman Street. Take the draft to him and find out whether or not he has received my letter.

Some important books have been left behind there. Mahadev will write about it.

The Press has been acquired. Mahadev has gone today to make the declaration. The Government's permission for *Navajivan* has also been received. So, for the present at any rate, the cloud has lifted.

Blessings from
BAPU

[PS.]

The compositors should keep themselves ready to come here in a day or two. You discuss the matter with them.

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

210. LETTER TO MATHURADAS TRIKUMJI

ASHRAM,
Friday, October 3, 1919

CHI. MATHURADAS,

The Press has been acquired. It has all the facilities to bring out *Young India.* Hence, pack all the types that the owner of the Press has purchased under instructions from Shankerlal and the other types that the owner of the Press may insist on our buying and send them here. See that the types do not get mixed up. The bill for the types will be paid later making deductions for depreciation. If the owner of the Press demands any guarantee in this matter, give it. Money will be paid only after the amount has been settled. Send the compositors who have agreed to come on Saturday. The types will still be in 'chase'. If they have not been distributed, the best way would be to bring them packed as 'chase'. If any types belonging to the owner of the Press have got mixed up, we shall return those types. We do not need the 'chase' of advertisements. No new types will have been used in them. Take the necessary trouble and settle the matter by tomorrow. Tell the compositors that they will be paid the maximum salary possible in Ahmedabad. Carry out this job at all cost. Keshav (head compositor) should bring with him as many selected compositors as he thinks necessary for *Young India.* Let Yadvadkar also come immediately if he can make it. Inform me telegraphically.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

211. *LETTER TO MATHURADAS TRIKUMJI*

ASHRAM,
SABARMATI,
[Before *October 8, 1919*][1]

CHI. MATHURADAS,

I have your letter. *Young India* will certainly appear from here. We are working hard. It will reach there every Thursday. I am not worried if the compositors do not come from there. It is best not to have them if it means having to flatter them.

Ask Nandlal in what way he can help us now.

Send all the old issues of *Young India* here. We must not allow even a single copy to go waste.

If Vasumati has gone to Poona, can Taramati not go to give tuition to Mrs. Khambatta? If she does not go, Anand can go. Ask Trivenibehn and Avantikabehn.

Find out if the charkhas have reached Godhra. Has Manibhai gone to Trivenibehn's?

You must try to write for *Navajivan*. It will be good if you can read about land revenue and write about it. Carry on the Swadeshi campaign there. Keep yourself informed about the different schools running there. You yourself should sit at the spinning-wheel. See what is being taught in the technical school. It is a wide and sacred field.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] From the contents. The first issue of *Young India* as a weekly was published from Ahmedabad on October 8, 1919 with Gandhiji as editor.

212. *TELEGRAM TO MATHURADAS TRIKUMJI*

AHMEDABAD,
October 21, 1919

MATHURADAS
247 BAZAR GATE STREET
BOMBAY

START PUNJAB MAIL TOMORROW. WILL JOIN YOU NAVSARI. BOOK AS FROM NAVSARI.

GANDHI

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

213. *TELEGRAM TO MATHURADAS TRIKUMJI*

AHMEDABAD,
October 21, 1919

MATHURADAS TRIKUMJI
247 BAZAR GATE ST.
BOMBAY

NOT GOING NAVSARI. TAKING PUNJAB MAIL TOMORROW BARODA. ENGAGE AS FROM BARODA. BUYING TICKET HERE. YOU MAY JOIN LATER.

BAPU

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

214. LETTER TO MATHURADAS TRIKUMJI

Diwali, [*October 23, 1919*][1]

CHI. MATHURADAS,

May the New Year be propitious to you. May you be healthy and have good character.

Now you go to Lahore only after the Surat Conference, for I shall try to go there at that time. My address will be c/o *The Tribune*.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Susila Nayyar

215. TELEGRAM TO MATHURADAS TRIKUMJI

LAHORE,
October 25, 1919

MATHURADAS
247 BAZAR GATE ST.
BOMBAY

DO NOT COME JUST NOW.

GANDHI

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] The year has been inferred from the contents. In 1919 *Diwali* fell on October 23.

216. LETTER TO ANASUYABEHN SARABHAI

LAHORE,
Monday [October 27, 1919][1]

REVERED ANASUYABEHN,

I did not get the time to read and correct the statement you have sent me, but the matter is not out of my mind. I will certainly send it in time.

I am keeping well. Organizing the boycott was very difficult but it appears to have passed off successfully.

I intend to come there to tender my evidence[2]. I hope the statements by Vallabhbhai and others have all been filed.

Saraladevi's[3] company is very endearing. She looks after me very well.

Do you ever go to the Ashram? Please do go if you have not been there.

Does Bhai Shankerlal look after himself? Tell him that the paper used in *Young India* and *Navajivan* should be of better quality.

Vandemataram from
MOHANDAS

From the Gujarati original: S.N. 32817

217. LETTER TO MATHURADAS TRIKUMJI

LAHORE,
Kartik Sud 4 [October 28, 1919][4]

CHI. MATHURADAS,

A great deal is going on here. I have no time to go into details. I have demanded that of the two revision judges[5] one

[1] From the contents of the letter. Monday, during Gandhiji's five-day stay at Lahore in October, 1919 was the 27th.

[2] Before the Punjab Disorders Inquiry Committee which was to start meeting from October 29

[3] Saraladevi Chowdharani

[4] The year has been inferred from Gandhiji's meeting the Governor in Lahore.

[5] For Gandhiji's earlier telegram in this connection, *vide* Vol. XVI, p 204.

be appointed from outside the Punjab. Most probably this will be conceded. I have suggested three names: Faiz Tyabji, Sir Narayan Chandavarkar and Dr. Sapru. Please see Faiz Tyabji and tell him that if he gets the invitation he should not decline it. I think Bhai Umar should be informed. You give him this information. Meet Sir Narayan if you think it is necessary. This matter should not be discussed very widely.

I expect that things will take a good turn. My interview[1] with the Governor passed off well.

Blessings from
BAPU

[PS.]

If it is necessary to go to cyclone-affected Bengal I wish you would go there. It is necessary to find out the extent of the damage and what remedial measures might be needed. We must arrange for this. I have wired to Bhai Umar.

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

218. LETTER TO MATHURADAS TRIKUMJI

LAHORE,
Tuesday, October 28, 1919

CHI. MATHURADAS,

I got your letters. My movements have become very uncertain. That is why I have been putting off calling you here. I shall not be able to go to Surat. But I do expect to be free earlier than I had supposed.

Look after all the Swadeshi work there properly. I am off to Delhi today. My address there is c/o Principal Rudra, Stephen's College.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] On October 27

219. *LETTER TO ANASUYABEHN SARABHAI*

DELHI,
October 31, 1919

REVERED SISTER,

I received two of your letters together and then I sent a telegram. I shall revise your statement when received. I find it difficult to draft one and send it on to you.

My health is tolerably good. There is no cause for worry at all. The boil has quite healed.

I saw Lord Hunter today. We had a long talk. He intends to leave for Lahore in a day or two. I don't think I shall be able to get away from here for the time being. For there is no one here. Panditji is in Banaras. Nehru[1] is indisposed and is in Allahabad. Das[2] hasn't arrived.

Blessings from
BAPU

From the Gujarati original: S.N. 32799

220. *LETTER TO MATHURADAS TRIKUMJI*

DELHI,
Friday [On or after *October 31, 1919*][3]

CHI. MATHURADAS,

My visit to Surat is stalled. It seems I shall not be able to stir out of here. Still, I have not the courage to call you here. I shall not be able to use you much and there is also the difficulty of accommodation. Food will be a real difficulty. I shall be in Delhi only for two or three days. Otherwise mostly I shall be in Lahore and other parts of the Punjab. Things will be very difficult in Lahore. That is why I am not sending for you. The food will put you off. Besides, it is very cold there.

[1] Motilal Nehru

[2] C. R. Das who was one of the counsel to review the cases before the Punjab Committee

[3] From the contents. Gandhiji had reached Delhi on Oct. 29. The Friday following was October 31.

I am trying for the release of some leaders. I am also trying for the appointment of one judge from outside the Punjab. I am hoping both will be achieved.

I hope the Swadeshi work is proceeding well.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

221. LETTER TO MATHURADAS TRIKUMJI

DELHI,
Kartik Sud 8 [November 1, 1919][1]

CHI. MATHURADAS,

I have your letter. How old was your uncle? Had I met him? Is your aunt alive? I proceed on the assumption that you are not frightened of death. The young and the old, all die only when their time comes. All do their part during their physical existence and then depart. The soul residing in the body of a child may be enlightened and that in the body of an old man may be wrapped in ignorance. In such a situation, whose death should we mourn?

I am abandoning altogether the idea of asking you here. There are many difficulties. But I should like you to take up the responsibility for the Swadeshi work. I also wish to arrange that the letters coming for me at Ahmedabad should be sent on to you. I cannot attend to them while I am on tour. And duties at the Ashram have been distributed among the inmates. I wish you to see to the smallest details. You should only consult me. In other words, you should shoulder the chief burden for Swadeshi. Consider this matter and send me your reply at Lahore. I am going to Lahore *via* Amritsar today. If you agree to take up this work I shall send instructions that a few letters lying at the Ashram should be sent on to you.

I am keeping very busy here. You will find some reports in the *Navajivan*.[2] Let me know how the work of spinning-classes, etc., is progressing there.

[1] The year has been inferred from the contents. Gandhiji left Delhi for Lahore on November 1.

[2] For the series of reports about Punjab, *vide* Vol. XVI, pp. 261-3, 282-6, 296-302, 312-6, 318-26, 328-32, 345-9, 512-7.

Has the poet Shyam arrived there? How is the work at Nara-Narayana going on?

I have sent a telegram to Bhai Umar concerning the damage at Dacca. I have already written to you about it.[1] What has he done about it?

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

222. LETTER TO MATHURADAS TRIKUMJI

LAHORE,
Friday [On or after *November 7, 1919*][2]

CHI. MATHURADAS,

I had received your letter. About Khilafat you will know my views fully from *Navajivan*.

What are you doing about Swadeshi? Arrange to repair all the available charkhas. What about the [spinning-] classes there? What is happening at Nara-Narayana? I have not yet sent you the letters regarding Swadeshi because the solution of some of the problems lies there. If the arrangement has to be made at the Ashram, I think it can be done only through the Ashram. Still, I am considering what to do.

In the meantime, I want you to do the work of the Swadeshi Sabha. I think good work can be done if you devote yourself to it. It will be good if you and Umar together can carry forward the activities of the Sabha.

Blessings from
BAPU

[PS.]

Are you planning to come at the time of the Congress session[3]?

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] *Vide* p. 204.

[2] The year has been inferred from the contents. This letter appears to have been written about the same time as the letter to the addressee dated November 1, 1919. The Friday following fell on November 7. Gandhiji's notes on Khilafat appeared in *Navajivan*, 9-11-1919 and 7-12-1919; *vide* Vol. XVI, pp. 293 and 318-9.

[3] Scheduled to be held from December 29, 1919 to January 1, 1920

223. LETTER TO MATHURADAS TRIKUMJI

LAHORE,
Magsar Sud 14 [*December 6, 1919*][1]

CHI. MATHURADAS,

Bhai Ratanlal of *Hindustan* has passed away. Please go and look up his family. Let me have an idea of their situation. Also let me know who now looks after *Hindustan*. You should also meet Bhai Mavji Govindji and inform me of the latest position regarding the Padhiar memorial.

CHI. MATHURADAS TRIKUMDAS
247 BAZAR GATE STREET
FORT, BOMBAY

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

224. LETTER TO MATHURADAS TRIKUMJI

LAHORE,
[On or before *December 22, 1919*][2]

CHI. MATHURADAS,

I have your letter.

You can come any time you like. It will no doubt be better to come at the time of the Congress session. Of course I shall not be able to provide you all the facilities you may need. But one can put up with anything for a few days. Bring a lot of warm clothing. It is very cold here. I find that a quilt gives greater warmth. Bring your woollen coat. You may even need to wear socks. Of course I do not wear socks. But then, I do not have to go about at night and I keep my feet covered with a blanket. When you decide to come send me a telegram. Come only by the B. B. & C. I. train.

[1] The year and month are from the postmark, and *Magsar Sud 14* corresponded to December 6 in 1919.

[2] The year has been inferred from the contents. Monday prior to December 29, 1919, when the Congress session was scheduled to begin, was December 22.

The additional work of the Swadeshi Sabha has got to be done. I am surprised by the reply of the Gokhale Society members. If you have faith in the spinning-wheel, keep on working to the best of your capacity. What about Taramati? Is she continuing to work or taking it easy?

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

225. *RESOLUTION FOR CONGRESS*

AMRITSAR,
[*December 30, 1919*][1]

This Congress offers its respectful sympathy and condolences to the relatives of those, whether English or Indian, who were killed or wounded during the April disturbances.

This Congress resolves that the site known as Jallianwala Bagh in Amritsar be acquired for the nation and be registered in the names of the Hon'ble Pandit Madan Mohan Malaviya and the Hon'ble Pandit Motilal Nehru and that it be used as a memorial to perpetuate the memory of those who were killed or wounded on the 13th day of April last during the massacre by General Dyer and in order to give effect to the intention of the Congress the following are appointed a committee: Madan Mohan Malaviya, Motilal Nehru, C. R. Das and Swami Shraddhanand, with power to devise the best method of perpetuating the memory of the dead, to have a proper trust prepared, and to collect subscriptions for the purpose and otherwise to carry out the trust.

This Congress is of opinion that it is impossible to have real peace in India until the legislation popularly known as the Rowlatt Act which was passed in the face of the unanimous opposition of the country [is withdrawn]. This Congress therefore respectfully urges upon the Rt. Hon. the Secretary of State for India to advise His Majesty to veto the said Act.

This Congress enters its emphatic protest against the action of the Government of India in prematurely passing the Indemnity Bill even though the acts in respect of which indemnity

[1] The resolution was moved by Gandhiji at the Congress session at Amritsar on December 30, 1919.

was granted were to be the subject of investigation by an official inquiry and in spite of the strong opposition by the Press, numerous public bodies and the majority of the non-official members of the Imperial Legislative Council.

From a copy: A.I.C.C. File. Courtesy: Nehru Memorial Museum and Library

226. TELEGRAM TO MATHURADAS TRIKUMJI

AHMEDABAD,
January 14, 1920

MATHURADAS
247 BAZAR GATE
BOMBAY

GOING DELHI TOMORROW RAJPUTANA LINE. JOIN THERE.

BAPU

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

227. LETTER TO ANASUYABEHN SARABHAI

LAHORE,
Saturday [On or before *January 31, 1920*][1]

RESPECTED SISTER,

I have received your letter. The proposals you have got published with regard to the labourers appear all right to me. There appear to be signs of amity between workers and mill owners there. The main reason for it is the fact that you have largely got rid of the ill will towards the owners. Even now, the more you get over that ill will and inculcate the quality of humility I have no doubt the more will be the fruit that your act of service will bear. Each day I am directly experiencing how great a thing even-mindedness is. By making the workers persons of character, that is, by making them honest, hard-working and self-respecting, we shall be able to get much more work out of them. Whatever rules the workers

[1] Inferred from the reference to the proposals regarding labourers. For Gandhiji's views on the subject, published on February 8, 1920, *vide* Vol. XVII, pp. 17-20. Saturday prior to February 7, 1920, was January 31.

formulate about their Union[1] keeping in mind the ...[2] element would do. None the less, if you send me the draft, I shall try to improve it.

Do not give up the work for swadeshi. Make the changes in the prices and the cotton rolls as I have suggested.

Mahadev is very ill. Pray keep visiting him. Look after Miss Faering[3]. Entertain Deepak[4].

I hope to be there towards the end of February.

Vandemataram from
MOHANDAS

From a photostat of the Gujarati: G.N. 11578

228. *LETTER TO NARAHARI D. PARIKH*

LAHORE,
[*February 9, 1920*][5]

BHAISHRI NARAHARI,

Enclosed is a letter to Deepak. Read it and give it to him. See if he understands it. This is the third time that Saraladevi has sent Deepak away from her. Her old mother is not pleased and I do not think that Panditji[6] is, either, but he has never stood in Saraladevi's way. It is her earnest wish that the boy should become a scholar and a man of character. We should help as much as we can in this. Make arrangements for his Sanskrit and Bengali [studies]. He will easily learn Bengali if Manindra teaches him. Why not have him write to Saraladevi in beautiful Bengali, or let him write sometimes in Bengali and sometimes in English?

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 11885

[1] Labour Union of Ahmedabad; *vide* Vol. XVII, pp. 47-51.

[2] Illegible in the source

[3] Esther Faering, a Danish missionary, who was staying at the Satyagraha Ashram

[4] Son of Rambhuj Dutt Chowdhary and Saraladevi

[5] From the S.N. Register for letters to the addressee dated February 12 and 13; *vide* also Vol. XVII, pp. 524-6.

[6] Pandit Rambhuj Dutt Chowdhary, father of Deepak

229. TELEGRAM TO ANASUYABEHN SARABHAI

BOMBAY,
March 3, 1920

ANASUYABEHN
MIRZAPUR
AHMEDABAD

JUDGMENT RESERVED INDEFINITELY.[1] LOVE. REACHING SUNDAY.

GANDHI

From the original: S.N. 32781

230. TELEGRAM TO MATHURADAS TRIKUMJI

DELHI,
March 23, 1920

MATHURADAS
247 BAZAR GATE
B[OMBA]Y

SARALADEVI SELF REACHING TOMORROW COLABA.

GANDHI

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

231. LETTER TO ANASUYABEHN SARABHAI

BOMBAY,
[*March 25, 1920*][2]

REVERED SISTER,

I have just arrived from Delhi and am leaving for Sinhgarh tonight. The resolutions you have sent seem all right. I

[1] The judgment in the Contempt of Court case against Gandhiji and Mahadev Desai was delivered on March 12. For Gandhiji's article on the subject, *vide* Vol. XVII, pp. 79-84.

[2] Inferred from the contents of the letter. Gandhiji left Delhi on March 25, and reached Sinhgarh on the 26th.

shall arrange to send in my speech[1]. I hope you have kept copies of the resolutions. You must have got the letter written from the train. Show the resolutions to the Committee of the Mill Owners' Association if it is necessary. If they want to announce them let them do so, but it is not necessary.

I have already written to you that the Poet should be put up with Bhai[2]. I must have mentioned this to Bhai. Did I write to you that he is going to be in Gujarat for a week?[3]

I do not yet know if Bhai Shankerlal is here or not. It is necessary to keep myself informed about your health also. Saraladevi is with me. I will certainly try and bring her with me.

Blessings from
BAPU

From the Gujarati original : S.N. 32829

232. *LETTER TO MATHURADAS TRIKUMJI*

[*April 1, 1920*][4]

CHI. MATHURADAS,

Although a translation of the Punjab report[5] is carried by *Gujarati*, it will be better to have a translation of our own.[6]

Send six copies of the report and of the evidence to Vamanrao, the headman. He will pay for the same. Send him the bill. I am finding much peace here. So I spend all the time writing letters. You must have got back your harmonium from Revashankarbhai.

Blessings from
BAPU

[1] To be delivered at Ahmedabad on April 18, 1920; *vide* Vol. XVII, pp. 322-7.

[2] Ambalal Sarabhai

[3] For Gandhiji's article regarding Rabindranath Tagore's visit to Gujarat, *vide* Vol. XVII, pp. 307-8.

[4] As noted by the addressee

[5] For the *Report of the Commissioners Appointed by the Punjab Sub-committee of the Indian National Congress* published on March 25, 1920, *vide* Vol. XVII, pp. 114-292.

[6] For Gandhiji's preface to the Gujarati translation of the Report, *vide* Vol. XIX, p. 189.

[PS.]

Why have you given your address as 93 Bazar Gate Street?

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

233. LETTER TO SRI PRAKASA

SABARMATI,
April 18, 1920

DEAR SRI PRAKASA,

I thank you for the papers sent by you at Father's[1] instance. I like the combination of Hindi-Urdu. I hope you had a good response there.

Yours sincerely,
M. K. GANDHI

SRI SRI PRAKASA, ESQ.
SEVASHRAMA
BENARES CANTT.

From the original : Sri Prakasa Papers. Courtesy : Nehru Memorial Museum and Library

234. LETTER TO J. L. MAFFEY

SATYAGRAHA ASHRAM,
SABARMATI,
April 24, 1920

DEAR MR. MAFFEY,

I thank you for your prompt telegram in reply to mine[2] about the proposed Khilafat mission. Although I cannot possibly grumble at the reply, I feel the responsibility so much that I had not the heart to proceed with the mission without the fullest approval of the Viceroy. What I mean is that no matter how strong and stubborn may be my opposition to Government actions or measures, I am anxious to have my conduct regarded as above suspicion and as that of a friend. I have no desire to go to England, for I feel that I can work most

[1] Dr. Bhagwan Das
[2] *Vide* Vol. XVII, pp. 313-4.

effectively in India rather than in England. But I have a vague feeling that I owe it to the Imperial Government and to the British public to tell them what a broken pledge on the Khilafat question is likely to mean. But I cannot do it without the assistance of the authorities. I was therefore disinclined to go unless the Mahomedan friends wanted me to, in spite of my failure to get an unequivocal approval of my mission from the Viceroy. I have now sent the enclosed cablegram[1] to Mr. Montagu and await his reply.

Yours sincerely,
M. K. GANDHI

From a microfilm : Lord Chelmsford Papers. Courtesy : Nehru Memorial Museum and Library

235. LETTER TO MATHURADAS TRIKUMJI

ASHRAM,
May 10, 1920

CHI. MATHURADAS,

I shall start from here tomorrow night by the Gujarat Mail and reach there on Wednesday the 12th in the morning. I intend to leave for Ahmedabad the same day. Reserve a seat in the Mail. Inform Ahmed Haji Khatri about my coming.

Blessings from
BAPU

CHI. MATHURADAS TRIKUMJI
93 BAZAR GATE
BOMBAY (FORT)

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] *Ibid*, p. 317.

236. LETTER TO MATHURADAS TRIKUMJI

ASHRAM,
SABARMATI,
May 13, 1920

CHI. MATHURADAS,

Read the enclosed letter and pass it on to Bhai Shaukat Ali in an (open) envelope. That letter explains everything. Hence I am not writing to you anything more. I shall send you another copy which you should give to Dr. Mehta. If I have to go[1], how I go has to be considered. Everything depends on what the Muslim brethren desire.[2]

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

237. LETTER TO MATHURADAS TRIKUMJI

ASHRAM,
May 17, 1920

CHI. MATHURADAS,

I have your letter. It is good you thought about the Peace Terms[3]. Had you not sent me the Peace Terms I would not have been able to write all that I did today and yesterday.

Why should you not take the money for the mangoes from Saraladevi? I think it is a purely practical matter. Why should she not get some work done through you if she cannot get it done equally well from somebody else? And if you refuse to take money for the expenses incurred, she will certainly be unable to do so. Hence, according to me such an exchange of money between friends is possible. Thereby friendship is strengthened, not weakened.

[1] To England in connection with the Khilafat question; *vide* Vol. XVII, pp. 345-6.

[2] Ultimately Gandhiji decided not to go to London.

[3] The Peace Terms communicated by the Allies to Turkey and published in *Gazette of India Extraordinary* dated May 14, 1920. For Gandhiji's comments on it, *vide* Vol. XVII, pp. 426-7 and 434-6.

Have the enclosed letter sent to Shaukat Ali. Send it by the easiest method possible. He receives direct mail very late. That is why I am sending the letter through you.

Shankerlal had a letter saying that Miss Faering would be leaving on Wednesday. Meet her and render any help she may need. If you have the time, go to see her off at the port.

You may even send the letter to Shaukat Ali with someone.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

238. LETTER TO PANDIT GOKARAN NATH

THE SATYAGRAHA ASHRAM,
SABARMATI,
May 22 [1920][1]

DEAR PANDIT GOKARAN NATH[2],

As I hope to meet you soon at Benares, I do not propose to deal with your letter regarding Shaukat Ali's speech[3] by post.

Yours sincerely,
M. K. GANDHI

5 NEILL ROAD
LUCKNOW

From the original : A.I.C.C. File. Courtesy : Nehru Memorial Museum and Library

[1] The year has been inferred from the contents of the letter. Gandhiji was in Benaras at the end of May, 1920, to attend the AICC session.

[2] Then General Secretary of the Indian National Congress

[3] At Madras on April 17 as President of the Khilafat Corference. *Vide* also Vol. XVII, p. 369.

239. LETTER TO MATHURADAS TRIKUMJI

[*May 22, 1920*][1]

CHI. MATHURADAS,

Send the enclosed telegram to Bhai Shaukat Ali[2]. Addresses have been written from memory. If any additions are necessary, do so. Check the list that is prepared, and send it to me too. Do not worry if the number of invitations goes up. We should not fall short. Give instructions to send me a telegram when the day and date are fixed.

C. P. Ramaswamy	Vallabhbhai Patel
Natesan	Shankerlal Banker
Mrs. Besant	Anasuyabehn Sarabhai
Saumendranath Banerji	Saraladevi Chaudharani
Satyendra Bose	Imam Saheb Abdul Kadir
Ramendra Chatterji	Bawazeer
Srinivasa Sastri	Krishnalal Desai
Prof. Paranjapye	Sir Stanley Reed

NOTE

What does Jamnadas himself want? Do you feel the weakness too much? One person can certainly sit with me. Hence, it is best to come today. After all, if necessary we can buy second-class tickets.

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

240. LETTER TO S. R. HIGNELL

LABURNUM ROAD, BOMBAY,
June 12, 1920

DEAR MR. HIGNELL,

I have purposely refrained from replying to your letter of the 6th May conveying Mr. Montagu's message in reply to my

[1] As noted by the addressee

[2] In connection with the conference on the Khilafat issue to be held at Allahabad; *vide* Vol. XVII, p. 438.

cable to him regarding my proposed visit to London on the Khilafat question. I have myself given the matter my most anxious thought and have consulted my Musalman friends. And I have come to the conclusion that I must not go to London for the purpose intended by Mr. Montagu. Nothing would give me greater pleasure than to be able to discuss the general Indian question with Mr. Montagu personally. But I feel that I at least must devote for the time being my exclusive attention to the Khilafat question. I flatter myself with the belief that mine is the greatest contribution to the preservation of the public peace in India. And my withdrawal from it today can be justified only for the purpose of hastening a proper solution of the difficult Khilafat question. Mr. Montagu's message, on the contrary, holds out no such hope if I went to London. In the circumstances and at the present juncture, I deem it wiser not to proceed to London unless I am wanted there definitely for the purpose of discussing the Peace Terms with a view to their revision. Wil you kindly send Mr. Montagu the purport of this letter?

Yours sincerely,
M. K. GANDHI

From a microfilm: Lord Chelmsford Papers. Courtesy : Nehru Memorial Museum and Library

241. LETTER TO SHANKERLAL BANKER

AMBUR,
Saturday [August 14, 1920][1]

DEAR SHANKERLAL,

I think a lot about you. I shall await your letter.

I would particularly suggest that you should consider how much we harm ourselves and the country by anger. I am not writing this to find fault with you. I agree that you are under a nervous strain. But it is a mental trouble and so you can acquire control over your mind.

Would you make it a point to read the last stanzas in chapter II of the *Gita* which have been spoken by Krishna in reply to a question by Arjuna! These stanzas contain the remedy for all ailments.

Vandemataram from
MOHANDAS

From the Gujarati original : S.N. 32714

[1] Gandhiji was in Ambur on this date which fell on a Saturday.

242. SPEECH AT LABOUR UNION MEETING, MADRAS

[*August 21/22, 1920*][1]

MR. CHAIRMAN AND FRIENDS,

I am glad that I have been able to come in your midst so soon after my visit. You will remember, those of you who were present on the last occasion, what I said to you then and I hope that those who listened to my remarks and understood them explained them to those who were not present. And if none of you has done it already I would ask you on my behalf to explain those remarks to other friends. I told you then what some of your duties were and I told you also that if you performed all those duties you could gain not only your immediate end, namely, a positive relationship with your employers, but you could command . . .[2]

Indeed, I went so far as to say that when labour became fully conscious of its own strength and perfectly disciplined, labour became the predominant partner and not money. But what I said to you on the last occasion had reference only to relation between labour and capital. I would like this after-[noon] to address a few remarks on your duties [as] citizens [and] part of the community to which you belong. For if you follow my humble advice and begin to think about yourselves, think alone [of] your duties and begin to train your minds by proper education. You will presently know your status not only as labourers but your status as part of the whole community. Your Union is an extension of the idea of family. You are now not members of your family which is naturally comparatively small but you are members of your Union which is a much bigger family. You have only to extend the idea to understand that you are not only members of the Union but members of the whole body of people that live in Madras and therefore you owe certain duties to the people of Madras as a whole and they

[1] This speech is obviously in continuation of the one given on August 15, 1920; *vide* Vol. XVIII, pp. 164-7. Gandhiji must have delivered this speech either on August 21, 1920, when he returned to Madras from Bangalore or on the 22nd when he left Madras.

[2] Some words are missing here.

owe certain duties to you. But Madras after all is part of a big place called the Madras Presidency. And Madras Presidency is but a part, though a very big part, of what we know as India. So if you have a large heart you will understand that your birthplace is not your little village and not Madras Presidency but yours is the land of India or Bharat Varsha, and therefore you are brothers of your 33 crores of fellow-men. And you owe certain duties to them and they to you, even as you owe certain duties to the members of the Union and they to you. And if any one of them lives 2,000 miles away from you in the Punjab you should feel the same for [him]. If any of them is starving you should feel like going and feeding him before you feed yourselves. But you cannot know how you are to discharge your duties unless you try to understand what the expression India means, what this land of 33 crore people means, also what are their grievances and what are their needs and before you can undestand this it is necessary to know what is the form of govenment in the country. In other words you should understand the politics of the country in the real sense of the term. There are so many movements going on in the country in connection with politics. It is your duty to understand them and find your place in them. And I hope that your curiosity will not end with your obligations to your personal family and to the Union but that you will extend your curiosity to the uttermost bounds of India, and I hope that Mr. T. V. K[alyana] S[undaram] and all friends who are doing such good and valuable work for you will arrange a course of lectures for you and tell you what your duties as citizens of this Great Empire are. They will give you, I hope, the necessary knowledge of the geography of India, that is, of India both political and commercial. You will not consider that all this is beyond your capacity. Nothing is impossible for a man who tries, and I do hope sincerely that you will try. I thank you for inviting me again to come and see you. I thank you for listening to me so patiently. God bless you.

From a photostat of the original in Mahadev Desai's hand : S.N. 6431

243. TELEGRAM TO MATHURADAS TRIKUMJI

SABARMATI,
August 26, 1920

MATHURADAS
93 BAZAR GATE STREET
BOMBAY

SEND GOAT GHEE IMMEDIATELY MAN OR POST.

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

244. LETTER TO RENUKA MUKERJEE

[After *September 9, 1920*][1]

DEAR MISS MUKERJEE,

The only advice I can give you is that you should think fifty times before you take any serious step. You should argue out the position with your parents and convince them or feel stronger in your own conviction. And then you may take the step you may think is best. I am not in love with education in England. I can understand grown-up people with formed ideas going to England to test them. The atmosphere in which education is given there tends to endear our own slavery to us in a most insidious manner. But you may not act upon these ideas unless they are part of your own being. The very fact that you need my advice is a sound reason for your waiting, praying and discussing with those that are near and dear to you.

From a photostat: S.N. 7248a

[1] This was in reply to the addressee's letter of September 9, 1920.

245. A FOREWORD[1]

[About *September 15, 1920*][2]

It is not [an] easy thing for me to write a foreword to a life-sketch of Mr. Andrews between whom and me there exists a tie closer than between blood-brothers. But if I may say without presumption, I would like to note down my conviction that there does not exist in India a more truthful, more humble and more devoted servant of hers than C. F. Andrews. May the lesson of his life prove to the youth of India an encouragement for greater devotion to the motherland.

M. K. GANDHI

From a photostat : G.N. 2562

246. TELEGRAM TO MATHURADAS TRIKUMJI

SANTINIKETAN,
September 17, 1920

MATHURADAS TRIKUMJI
93 BAZAR GATE STREET
BOMBAY

REACHING BOMBAY NINETEENTH AFTERNOON. RESERVE THREE BERTHS GUJARAT MAIL.

GANDHI

From the original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] This was written by Gandhiji for a proposed biography of C. F. Andrews by Benarsidas Chaturvedi.

[2] According to Benarsidas Chaturvedi this foreword was written during Gandhiji's visit to Santiniketan after the Congress session at Calcutta in September, 1920.

247. LETTER TO V. H. TEMBE

SATYAGRAHA ASHRAM,
SABARMATI,
September 20 [1920][1]

DEAR MR. TEMBE,

I have your letter. The portion sent by you has been reproduced in Marathi also. It certainly substantially expresses my views in the matter. The paragraph however has been torn from its context. I was speaking to a meeting[2] largely composed of Brahmin students. If the Brahmins and the non-Brahmins are prevented from coming to blows only by Government intervention, is it not time to yield everything to the non-Brahmins and end the quarrel? I fear that the parallel is exact, but my speech was certainly not designed for exploitation by non-Brahmins or resentment by Brahmins. What will you have me do in order to prevent an illegitimate use being made of the extract? That the non-Brahmins are pro-Government and anti-Congress does not really matter. They deserve to be justly treated in spite of it, and before they are able to extort justice by force. All the grace would have gone if they wring justice from unwilling hands.

Yours sincerely,
M. K. GANDHI

From a photostat : S.N. 7250a

[1] This letter was in reply to the addressee's letter of September 13, 1920.
[2] *Vide* Vol. XVIII, p. 190.

248. LETTER TO N. C. KELKAR

SATYAGRAHA ASHRAM,
September 21 [1920][1]

DEAR MR. KELKAR[2],

May I thank you for the splendid response the nationalists of Maharashtra are making to the Congress reso[lution][3]. I am sure that your great resolve brings swarajya nearer and if Maharashtra will enthusiastically take up all the items outlined in the n.c.o. the rest of India will follow. And if she does, swaraj within a year is not unlikely to be a reality. I have sent you a further amendment of the 1st article of the Congress constitution[4] which I hope you have received. I would very much like to see our draft in print if it is possible even before the All-India Committee meets. If you think that any minor details are left out they can be incorporated when the Committee consider the draft. If you generally approve of the draft and the report will you please telegraph?

Yours sincerely,
M. K. GANDHI

From a photostat: S.N. 7264

249. LETTER TO K. G. KRISHNAMURTI

THE ASHRAM,
September 28, 1920

DEAR MR. KRISHNAMURTI,

I am glad you have revised your views on non-co-operation. I think it is better to bear in mind that the primary object of the movement is not paralysis of the Government but putting ourselves in the right. Since the Government is in the wrong our

[1] The year has been inferred from the contents of the letter.

[2] One of the members of the Sub-Committee appointed by the Congress to revise the Congress constitution in December, 1919; *vide* Vol. XVI, p. 374.

[3] On non-co-operation; *vide* Vol. XVIII, pp. 230-1.

[4] Stating the objects of the Congress; *vide* Vol. XIX, p. 190.

action must necessarily result in its paralysis. The millions who do not assist the Government by any direct action assist it by giving it passive co-operation. They do not actively desire to dissociate themselves from the Government. Anyway swadeshi gives everyone a chance of partaking in the movement. And, after all, is it not enough that those who are actively co-operating with the Government, i.e., title-holders, parents of school-going children and lawyers, withdraw their support? The moral force of a Government depends upon these volunteers and immediately the moral force goes, the very foundation is undermined. I am not opposed to boycott of foreign goods on principle. I have opposed it because it is physically impossible. I have suggested a definite special boycott, i.e., of foreign cloth. This is possible today, and if we achieve that we make India economically independent. I think this answers all the questions raisd by you.

Yours sincerely,

From a photostat : S.N. 7274

250. LETTER TO MADAN MOHAN MALAVIYA

BHIWANI,
October 22 [1920][1]

MY DEAR PANDITJI,

I purposely write this in English as I have a vague belief that probably my English is more explicit than [my] Hindi. I enclose copy of a telegram I sent you at Dehradun. Advice was received that you could not be found in Dehradun, and I subsequently learnt from Bakshi Tekchand that you had gone to Simla. Seeing that you have taken the definite step about the Councils, is it not possible for you to do likewise regarding Hindu University[2]? I know that it is much more difficult and the value of the step will also be comparatively greater. Does the present Government represent Rakshasa Rajya? And if it does can we send our children to schools conducted under the influence or control of a Ravana? That is perhaps the whole of my argument. But if the argument is not conclusive and therefore you cannot tear the charter to pieces, I hope you will not resent my asking the boys of the Central Hindu College and other institutions under the University to withdraw. If you could possibly take the

[1] Gandhiji was at Bhiwani on October 22, 1920.

[2] The Benaras Hindu University, of which the addressee was the founder

step I have suggested, it need not mean your having to abandon the ground or the buildings if the trustees decided to declare the independence of the University. Not that I would in the least mind dispossession by the Government of the ground and the buildings. I know that in the place of the present university you will raise into being a larger and a greater [one]. And if the trustees outvote you, will you not be a free man having washed your hands of an institution that has outgrown its usefulness?

From a photostat : S. N. 7311

251. *NOTE ON BOYCOTTING GOVERNMENT EDUCATIONAL INSTITUTIONS*

[About *December 14, 1920*][1]

I understand that the Wilson College students are agitated with the question whether they should leave the College or not. I wish I could be of some help in enabling them to solve the question.

If we may not receive education through the patronage or under the influence of those who have robbed us of our wealth, we may not receive it from a Government that has robbed us of our honour and has conclusively proved untrustworthy. This Government of ours has humiliated us through its black record in the Punjab. It, that is, the imperial part of it, has violated a solemn pledge given through the Prime Minister[2] to India in general and the Mussalmans in particular. And yet it not only shows no signs of repentance but even insolently seeks to defend its conduct both regarding the Khilafat and the Punjab. I hold it to be a sin to receive any favours through it and I have therefore no hesitation in saying it is sinful for us to receive education in schools and colleges conducted by or through it. It is better to be without such education or even to suspend it till we have received redress.

M. K. GANDHI

From a copy: Dr. V. D. Sathaye Papers. Courtesy : Nehru Memorial Museum and Library

[1] From the contents. Gandhiji was in Calcutta on December 14, 1920; *vide* also Vol. XIX, pp. 108-12.

[2] Lloyd George

252. LETTER TO ANASUYABEHN SARABHAI

MOTIHARI,
Sunday [*December 1920*][1]

REVERED ANSUYABEHN,

I have your letter. Why should you be surprised that I have so much affection for you ? I have great faith in you. I feel sure that when others have given up you will remain staunch. I am a votary of purity, courage and truth. I have ascribed all these qualities to you. Look after your health. I was very unhappy after taking you to Dakorji. But such bitter experiences have always been my lot.

Vandemataram from
MOHANDAS

[PS.]

I have destroyed your letter.

From the Gujarati original : S.N. 32768

253. LETTER TO BHAGWANDAS

WARDHA,
Wednesday [*January 5, 1921*][2]

DEAR BHAGWANDASJI[3],

I am certain that we should now immediately set up a university in Kashi. I would say that the point at issue at present is not the system of education, but non-co-operation. We are resorting to non-co-operation because the Government is Satanic. That instruction in Government schools is faulty can be another reason for boycotting them. I would, therefore, request you not to let your views on the subject matter of education

[1] Gandhiji had visited Dakor in October 1920 and in the same year he was in Motihari on December 9, which date, however, does not concur with the "Sunday" mentioned in the date-line.

[2] The date has been inferred from the contents of the letter. January 5 in 1921 was a Wednesday.

[3] Eminent scholar and public worker of Banaras

block the creation of the university. Bhai Shiv Prasadji[1] will explain more about it.[2]

Yours sincerely,
MOHANDAS GANDHI

From a photostat of the Hindi : G.W. 11161. Courtesy : Kashi Vidyapith, Varanasi

254. TELEGRAM TO MATHURADAS TRIKUMJI

WARDHAGANJ,
January 8, 1921

MATHURADAS TRIKUMJI
94 BAZARGATE, BORIBUNDER
BOMBAY

RAJAGOPALACHARI'S SON WITH ME. SEE SHANKERLAL OR DHIRAJLAL. ARRANGE SON'S STAY THERE GROUND-FLOOR PENDING DEPARTURE MADRAS. INFORM REWA-SHANKERBHAI. BRING MOTORS TOMORROW MORNING.

BAPU

From the original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

255. LETTER TO SHAVAKSHA BOMANJI

[Before *January 28, 1921*][3]

DEAR MR. BOMANJI[4],

You have asked me to state briefly what can lead to a settlement of the present deadlock. I shall endeavour to do so.

A settlement of the Khilafat and the Punjab questions is absolutely necessary to pave the way to an understanding.

To settle the Khilafat the minimum terms have been already stated. They are restoration of the pre-war status with such guarantees as may be necessary to prevent the misrule.

[1] Shiv Prasad Gupta

[2] The Kashi Vidyapith established by Bhagwandas and Shiv Prasad Gupta, was inaugurated by Gandhiji on February 10, 1921; *vide* Vol. XIX, pp. 347-51.

[3] The original having been sent earlier, a copy of this was enclosed with Mahadev Desai's letter dated January 28, 1921 to Jawaharlal Nehru.

[4] A Bombay millionaire; *vide* also Vol. XIX, p. 158.

For the Punjab the Minimum is given in the Congress Committee's Report.[1]

Governments act upon recommendations of their own Committees. They can have these from two committees to be appointed with summary powers. The committee on the Khilafat may consist, say, of Mahomed Ali and the representative Mussalmans with Sir Valentine as chairman. The Punjab committee may consist of Pundit M. M. Malaviya or Nehru[2] and Shastriar[3] and Sir George Lloyd as chairman. When these two questions are settled by the adoption by these Committees of the above demands as their own recommendations, a conference of real representatives may be held to frame a scheme of swaraj. And that scheme should be passed by the Parliament without alteration.

Non-co-operation must continue till swaraj is established. But if the negotiations fructify, naturally steps would be taken not to extend its scope.

Yours sincerely,
M. K. GANDHI

From a copy : Gandhi-Nehru Papers. Courtesy : Nehru Memorial Museum and Library

256. LETTER TO ROY

148 RUSSA ROAD, CALCUTTA,
[Before *February 4, 1921*][4]

DEAR MR. ROY,

I have been in correspondence for some time with your daughter as I have been with many other girls and boys. I have had the pleasure too of meeting your daughter and her companions more than once. As Kumari Lalita has often referred to your attitude about her desire to withdraw from her college, I would like you [to] know my advice to your daughter. In my opinion no self-respecting boy or girl can possibly receive education in institutions in any way controlled or dominated by a Government so wicked as ours. If I were a student, and had to

[1] *Vide* Vol. XVII, pp. 114-292.
[2] Motilal Nehru
[3] V. S. Srinivasa Sastri
[4] Gandhiji was in Calcutta from January 23 to February 4, 1921. During this period he stayed at 148 Russa Road, Calcutta: *vide* Vol. XIX, p. 279.

choose between education under the influence of such a Government and no education, I would not hesitate to choose the latter. Whilst I have pressed this argument upon your daughter as on every other student, I have advised her to be largely guided by your advice and if it were a matter of choosing between your advice and mine, certainly to prefer yours to mine. But I have also added that if she is really convinced about the wickedness of the Government and therefore the necessity of withdrawing from her college, she could not fail to secure your consent and blessing in following the voice of her conscience. I write this to you as I am most anxious, being a parent myself, to respect to the utmost extent the susceptibilities of parents especially in the case of girls. You will perhaps permit me to say that I feel for your daughter as I would for my own. It has been a pleasure to me to read in all her letters a scrupulous regard for her parents. And I need hardly assure you that I would not be guilty of undermining the duty of children towards their parents. Your daughter has, I may inform you, given me her valuable bangles for the Swaraj Fund.[1] I would like to have a line of your approval of her gift. As I have come in close contact with your daughter I would like to make your acquaintance and understand your wishes in the matter.

Yours truly,

From a photostat : S.N. 7330

257. *TELEGRAM TO KHWAJA ABDUL MAJID*[2]

GORAKHPUR,
February 8, 1921

KHWAJA
BARRISTER
ALIGARH

IF FAIR ORGANIZED UNDER GOVERNMENT PATRONAGE WE SHOULD BOYCOTT. OTHERWISE ONLY FOREIGN GOODS.

GANDHI

From a copy : A. M. Khwaja Papers. Courtesy : Nehru Memorial Museum and Library

[1] The All-India Tilak Memorial Swaraj Fund raised, following the Congress resolution of December 30, 1920, for financing the Non-co-operation Movement

[2] This was in reply to the addressee's telegram which read : "Your decision solicited whether public should boycott local fair or only foreign goods therein."

258. LETTER TO SHANKERLAL BANKER

LUCKNOW,
February 28, 1921

DEAR SHANKERLAL,

I have not been able to write to you personally. Many times I thought of doing so, but something or the other came up and the writing got postponed.

I cannot say when I shall be able to come that side. I am going back to Lahore today. I have to be there to settle the problem of the Sikhs. The situation is very grave.[1] If I can be free from there early, I expect to visit Ahmedabad. I have got to reach Calcutta on the 17th.

You may or may not be aware that the newsprint for the *Navajivan* and *Young India* is almost exhausted. Do something about it if you can. Even if Anandanand is not in touch with you, I wish at least you would write to someone from whom paper can be procured.

Have you heard that Lalchand[2] has been dismissed and Vakil has been engaged? Lalchand did not satisfy as a writer. His hard work and honesty were praiseworthy.

I had a meeting with the Governor of Punjab and had a long discussion with him.

Are you taking any part in the preparations for the Congress? This time it is necessary to show fully our capacity to organize, our courteous behaviour, unity, discipline and so on. I wish you would engage yourself in the work without attachment or aversion. I do understand your difficulties. Do what you can.

My respects to Bhabhi.

Vandemataram from
MOHANDAS

From the Gujarati original : S.N. 32702

[1] On February 20, at Nankana Saheb, near Lahore, 160 Akali Sikhs were massacred in the Gurudwara premises by a faction led by Mahant Naraindas; *vide* Vol. XIX.

[2] Lalchand Adwani, who was relieved of his charge as Assistant Editor, *Young India*. For Gandhiji's mention of the change, Vol. XX, p. 13, and Vol. XIX, pp. 291 and 396.

259. SPEECH AT SADHAKA ASHRAM, ANDHERI

BOMBAY,
[*March 15, 1921*][1]

I look upon ashramites as my "reserve force". I do not wish to use them for winning independence and fighting the British. I shall win independence with the help of the people. The need for the services of ashramites will arise after independence. I do not think winning independence will be as difficult a task as making it work, which will require the services of tried and tested and resourceful persons. I wish all ashramites to train themselves for the task. I therefore thought of naming this ashram 'Sadhaka Ashram', and after consulting Acharya Deshpande and the directors of this institution settled upon this name. I wish to keep the inmates away from political activity. They have to go through a long penance, doing constructive work.

[From Hindi]

Gandhiji aur Rajashthan, pp. 289-90

260. LETTER TO SHANKERLAL BANKER

NAGPUR,
March 19 [*1921*][2]

DEAR SHANKERLAL,

Ever since I saw Mother, her face has been before my eyes. I wish you would respect her wish that you should wear her *tulsi* beads. When you feel that it is sinful to wear them, you may discard them. The sacred beads given by one's mother are a symbol of immortality. If you have not yet started wearing them, do so and send me a telegram.

My travel schedule will be as follows :

20–21	Jabalpur
22	Gondia up to 12 o'clock
22–23	Nagpur mail
24	Cuttack from morning, care Utkal Society

[1] Gandhiji visited the Sadhaka Ashram on this day.
[2] The year has been inferred from Gandhiji's travel schedule.

Till 29th I shall be touring in Orissa.
31st expect you at Bezwada.

Vandemataram from
MOHANDAS

From the Gujarati original : S.N. 32740

261. LETTER TO KANAIYALAL VAKIL

BERHAMPUR,
Tuesday [March 29, 1921][1]

BHAISHRI KANAIYALAL,

I will never be able to get over my sorrow on your having gone back sick. I had hoped to take from you plenty of work. Even now I am not going to give you up. Please get well soon. If an operation is necessary, I advise you to undergo it without fear. You should get yourself examined by Dalal. Drop me a line when you are well enough to write.

Vandemataram from
MOHANDAS

From a facsimile of the Gujarati : *The Bombay Chronicle*, 26-12-1937

262. LETTER TO JAMNALAL BAJAJ

COCANADA,
Saturday [April 2, 1921][2]

BHAI JAMNALALJI,

I wish to tell my Agrawal brethren that only a community which offers pure sacrifice can serve India and its own religious faith. I hope in the great struggle for freedom the Agrawal community will make its fullest contribution. I know the Marwaris are rich, pious and philanthropic. The need today is for self-purification and for protection of dharma. I pray to God that He may grant our Agrawal brethren the strength for self-sacrifice.

Yours,
MOHANDAS

From a photostat of the Hindi : G.N. 3080; also *Panchven Putrako Bapuke Ashirwad*, p. 570

[1] The date has been inferred from Gandhiji's presence at Berhampur on this day which happened to be a Tuesday.

[2] Gandhiji was at Cocanada on April 2, 1921, which was a Saturday.

263. LETTER TO SHANKERLAL BANKER

ON WAY TO SIND,
April 23, 1921

DEAR SHANKERLAL,

Anasuyabehn informs me that you are not well mentally and physically, and that you think too much about your mother. It is only natural that you should be worrying about her. But you have regarded India as your mother. Every elderly woman is a mother. It is unbecoming to think that no one would care for you as your mother did. If we serve our mother, would she not serve us? Now you should take more care of your health and bring about a situation when you do not need any service at all. In any case when there is need, God sends someone to care for even the poorest. Would He then not send somebody to care for you? Be that as it may, I want you to be relaxed. There is a lot of work to be done. There are few who work with sincerity. You must fully do your part.

I am in Hyderabad till the 30th. I shall reach Ahmedabad on the Ist. On the 4th morning I expect to leave for Kapadwanj. On the 5th I shall be at Nandarbar, on the 6th at Bassein, and on the 7th in Bombay. I may make the necessary adjustment in the case of the last three.

Vandemataram from
MOHANDAS

[PS.]

The flag should be as simple as possible.[1] Hence, it is necessary not to give too much attention to the spinning-wheel. I think even a yellow flag would do or, maybe, an ochre one. I have given a specimen to Chandulal.

MOHANDAS

[PPS.] I think the collection from Bombay should be 30 lakhs at the very minimum.

From the Gujarati original : S.N. 32716

[1] *Vide* also Vol. XIX, pp. 561-2.

264. LETTER TO SHANKERLAL BANKER

April 24, 1921

DEAR SHANKERLAL,

Miss Masurkar has written from Allahabad. We can now send for her if we want to start a girls' school. She says she need not even be paid any salary. But we must definitely give her a salary. Another lady is also willing to come along with her. Prof. Tahalramani has arrived. Now you can consult anyone you want.

Vandemataram from
MOHANDAS

From the Gujarati original : S.N. 32718

265. LETTER TO SHANKERLAL BANKER

Monday [May 2, 1921][1]

DEAR SHANKERLAL,

I have your letter. Your sister said you had some trouble in understanding my letter. I shall explain when we meet. My main point is that you should stop worrying. Mother is bound to depart, leaving her son behind. How long can you grieve over her death?

I shall have to go to Allahabad on the 6th. I shall reach Bombay from Bassein by any available train. Reserve two seats for me for the night train to Allahabad. I would you like to come by the same train. I shall definitely be there on the 10th.

I am also writing directly to Bassein.

Vandemataram from
MOHANDAS

4th Kapadvanj
5th Nandarbar

From the Gujarati original : S.N. 32685

[1] It appears that the letter was written from Ahmedabad on this date, a Monday. The date is confirmed by Gandhiji's travel schedule as mentioned in the letter, for he reached Allahabad on May 9, 1921. The "6th" in the second paragraph appears to be a slip for '9th'.

266. LETTER TO S. SATYAMURTI

SIMLA,
May 16, 1921

DEAR MR. SATYAMURTI[1],

I have been unable to reply to your letter earlier owing to incessant travelling.

I think that your qualified suspension of practice is good enough but I must confess I do not understand your retention of the membership of the Senate.

But above all if you throw yourself into the struggle, it must be with absolute conviction. A man like you cannot serve a cause unless he approaches it with confidence. I would like you to come to it as suitor, not as advocate. I confess to you that I miss the ring of confidence about your letter. I would advise you to see Mr. Rajagopalachari and discuss the matter with him. If you finally come, I do not apprehend any difficulty about your maintenance. After discussion with Mr. Rajagopalachari, you will please write to me and tell me or even tell him what your requirements will be if you have finally decided to come in.

Yours sincerely,
M. K. GANDHI

From the original: S. Satyamurti Papers. Courtesy: Nehru Memorial Museum and Library

267. A CIRCULAR LETTER[2]

ON WAY TO BHUSAVAL,
May 20 [1921][3]

DEAR FRIEND,

I had six interviews with H. E. the Viceroy. There was nothing new said by us. I put before him the three questions[4],

[1] (1887-1943); Congress leader from Madras

[2] Copies of this circular letter were sent to various leaders who took part in the non-co-operation movement.

[3] Inferred from the reference to interviews with the Viceroy, Lord Reading, whom Gandhiji had met at Simla in May 1921

[4] Namely, the Khilafat, the Punjab and Swaraj; *vide* Vol. XX, p. 135.

and suggested three committees for finding a solution to the three questions. He is not likely to adopt the suggestions just yet. But I think we should assist him to understand the situation.

I suggested to him that he should see other non-co-operation leaders as he had seen me. He liked the idea, and said that he would gladly give appointment to all who asked for it. Lala Lajpat Rai has aleady waited upon H. E. He gave him the reason for his having joined the movement and dealt chiefly with the Punjab question. Will you apply for an interview and place before the Viceroy the reasons for your being a non-co-operator? If you propose to seek an appoitment you may mention if you like that I had made the suggestion and told you that the Viceroy would be glad to see you if you would seek an interview.

My suggestion does not necessarily mean that you should yourself go. You may select anyone else you like or send in another name with yours. Nor is this letter to be taken to mean that I want you necessarily to go. You shall be the sole judge.

Yours sincerely,
M. K. GANDHI

Panchven Putrako Bapuke Ashirwad, p. 355

268. TELEGRAM TO MATHURADAS TRIKUMJI

BIJAPUR,
May 27, 1921

MATHURADAS
93, BAZAR GATE
BOMBAY FORT

TELL THEM RETENTION RECOGNITION CLAUSE QUITE HARMLESS. IF THEY DO NOT AGREE WAIT ME SUNDAY.

GANDHI

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

269. LETTER TO KUNVERJI ANANDJI KAPADIA

BOMBAY,
Tuesday [Before *June 30, 1921*][1]

BHAISHREE KUNVERJI ANANDJI,

Bhavnagar has done nothing so far for the Tilak Swaraj Fund. That means that you have done nothing. Your slackness pains me. You understand the whole thing. You have money. You know the importance of this work, and how the country's progress lies in it. And yet you are not contributing your full share. I ask of you your mind, your heart, your time and your money. You will not get such a chance again. It is my wish that you should help.

Vandemataram from
MOHANDAS

From the Gujarati original : G.N. 11580

270. TELEGRAM TO KHWAJA ABDUL MAJID

GRANT ROAD, BOMBAY,
July 21, 1921

KHWAJA SAHEB
NATIONAL MUSLIM UNIVERSITY
ALIGARH

PLEASE CONGRATULATE SHERWANI'S[2] RELATIVES. HOPE THAT PEOPLE WILL APPRECIATE HIS IMPRISONMENT BY SHAKING OFF LAZINESS AND FOLLOW NON-CO-OPERATION PROGRAMME ESPECIALLY BOYCOTT FOREIGN CLOTH AND ATTENDING TO HANDSPINNING HANDWEAVING.

GANDHI

From a copy : A. M. Khwaja Papers. Courtesy : Nehru Memorial Museum and Library

[1] From the reference to the Tilak Swaraj Fund, collections for which ended on June 30, 1921

[2] T.A.K. Sherwani had been arrested in Aligarh; *vide* Vol. XX, p. 397.

271. LETTER TO MATHURADAS TRIKUMJI

ON WAY TO LUCKNOW,
Sunday, August 7, 1921

CHI. MATHURADAS,

These questions have just lain with me. I have gone through them today and made corrections. Now you can make any use of them you want. I hope your health is all right now. I tried hard to come but how could I ? Write to me. My travel plan is as follows :

8th Lucknow
9th Kanpur
10th Prayagji
11th to 15th Patna—Address: Rajendra Prasad Vakil
16th to 20th Gauhati, Assam Congress Committee
Write to me about Durga's health also.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

272. LETTER TO BENNET

Monday [August 8, 1921][1]

DEAR MR. BENNET,

I thank you for drawing my attention to the evil of prostitution in Lucknow. I have known of it and have talked about it too. I shall do so again before leaving. But I shall write about it too in *Young India*. Thanks for your offer of help in the matter.

Yours sincerely,
M. K. GANDHI

From a photostat : G.N. 11668

[1] From the reference to drawing of Gandhiji's "attention to the evil of prostitution in Lucknow" by the addressee, whose letter was quoted by Gandhiji in his *Young India* article of 18-8-1921; *vide* Vol. XX, pp. 521-2. This is corroborated by the words. "I shall do so again before leaving". Gandhiji was in Lucknow on Monday, August 8, 1921.

273. TELEGRAM TO MATHURADAS TRIKUMJI

GAYA,
August 13, 1921

MATHURADAS
CARE ABAD SHIVAJI BAZAR GATE
BOMBAY FORT

CERTAINLY CAN PRINT FORT SPEECH NAVAJIVAN.

GANDHI

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

274. LETTER TO MATHURADAS TRIKUMJI

PATNA,
Monday, August 15, 1921

CHI. MATHURADAS,

I have sent an article for the special *Pateti* issue of *Sanj Vartman*.[1] I have had it copied. I have not read the copy. If there are any mistakes left, please see to them. Meet Kapadia and see if he has any difficulty in reading the handwriting. I wish that there should be no mistakes and no omissions in the article.

Your health will be all right now.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] *Vide* Vol. XXI, pp. 79-82.

275. LETTER TO MAGANLAL GANDHI

[After *August 18, 1921*][1]

CHI. MAGANLAL,

What is the good of wishing you a long life?

I wish you to make greater and greater progress. Whether the body exists or not, the spirit grows or decays. I certainly wish you improved health. That will be possible only when you are wholly free from care and fear. Now that time is approaching. As you settle down, you will bloom more and more and your confidence will grow.

If internally we discover truth and follow the path of non-violence, that is, love, and externally develop the activities of carding, spinning and weaving, we need nothing more. If swaraj and *swadharma* are based on swadeshi, then let us be the best of carders, spinners and weavers.

What I see in Assam reveals to me what India had been and what it has become.[2] That is why I was happy to read your article about looms in the *Navajivan*. Develop still further weaving, carding and spinning and make these processes more scientific. The rest of the things can be done by others; but engage only qualified persons in these things.

If we have to erect more buildings, we do not want to take the money for it from the Congress. It can be obtained from elsewhere. Let me know how much we should spend and go ahead.

Can Pyarelal[3] be freed from the kitchen? Tell me how that càn be done if that is possible. You may send the reply to this at Calcutta through Harilal. Prabhudas is with me; also a Bengali gentleman and Jamnalal. They will accompany me during the Assam tour.

Blessings from
BAPU

From a copy of the Gujarati: Chhaganlal Gandhi Papers. Courtesy: Sabarmati Museum

[1] Inferred from the contents of the letter. Gandhiji reached Assam on August 18, 1921.

[2] For Gandhiji's experiences in Assam, *vide* Vol. XXI, pp. 53-8 and 84-91.

[3] Pyarelal was at that time in charge of the kitchen at the Satyagraha Ashram

276. LETTER TO SHANKERLAL BANKER

MERDAN,
August 24, 1921

DEAR SHANKERLAL,

I thought of writing to you many times but could not manage it. Today I have a few moments.

It is possible to do a lot of swadeshi work in Assam, but the people are lazy. Women are tremendous weavers. But they never want to weave more than what they need for personal use. They had abandoned spinning which they have now resumed.

Work must be going on in full swing there. Collect the money from those who have given the names.

Jayakar's amount of Rs. 25,000 has been reserved for the *Independent*. We can be free from this bother if we can reserve Rs. 25,000 from Umar's money. You should make some arrangement that seems to you suitable to send Rs. 50,000 to Motilalji.

Here I get great help from Jamnalalji. There is a large population of Marwaris here and all of them are engaged in the trade of foreign textiles. Many of them have taken a vow of swadeshi.

Jamnalalji wants me to spend at least ten days in Calcutta. In that case, I think I cannot leave Calcutta before the 10th.

My travel schedule is as follows:

25-30 Silchar, Sylhat, etc.
31- 1 Chittagong
2- 3 Barisal
4-12 Calcutta (4 Pollock St.)

I hope you are looking after your health.

Vandemataram from
MOHANDAS

From the Gujarati original : S.N. 32689

277. LETTER TO ANASUYABEHN SARABHAI

JORHAT,
August 24, 1921

REVERED SISTER,

I do want very much to write to you, but where is the time?

I did send you a magazine but could not send you one on swadeshi. Now I will not send it as it can be of no use.

Let me know how the work there is going on. I suppose you would hardly be going to the Ashram. But you must. Send me all the news. All our endeavours rest on the success of swadeshi.

What are the workers doing? What is the position of the mills?

Ask Anubhai and let me know what are the materials used in sizing. I think I am not mistaken that animal fat is also used. Let me know for what other things it is used.

Blessings from
BAPU

[PS.] My tour programme;
25th–30th—Silchar
31st–1st—Chittagong
2nd–3rd—Barisal

From the Gujarati original : S.N. 32816

278. LETTER TO ANASUYABEHN SARABHAI

ON THE WAY,
September 17, 1921

REVERED ANASUYABEHN,

I have your letter. I sent you a copy of the telegram I sent to Mangaldas about the workers. Here is another telegram. Now nothing remains to be done. I hope to reach Bombay on October 2. It is a Monday.

The news of Bapubhai's health is saddening. I am sending a telegram about it. I can't make anything of Shankerlal's health. He is not looking after himself. I have written to him.

I feel that our struggle will have to be more intense because of the Shaukat Ali-Mohmed Ali incident.[1] We shall think about it when I come.

Vandemataram from
MOHANDAS

From the Gujarati original : S.N. 32828

279. LETTER TO MANAGER, EASTERN BANK

TRICHY, MADRAS PRESIDENCY,
September 19, 1921

DEAR SIR,

Will you please hand to bearer cheque for £90 received by you on my behalf from Mombasa?

Yours,
M. K. GANDHI

THE MANAGER
THE EASTERN BANK
BOMBAY

From the original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

280. LETTER TO MATHURADAS TRIKUMJI

TRICHINAPALLY,
Silence Day, September 19, 1921

CHI. MATHURADAS,

I have both your letters. I do not think that all Muslims, or a majority of Muslims, commit excesses. But even if we assume that they do, their excesses are nothing in comparison to those committed by the Government. I have the same remedy for dealing with the Muslim excesses: either non-violence or, if you do not like it, brute force. But if we do not want to consider either, then there is the scheme of swadeshi. Hindus and Muslims cannot come together unless they learn the lesson of peace. All these questions arise from a misunderstanding of non-violence.

In Ahmedabad I paid no attention to the talk of proclaiming independence. We have not the strength to do it. And so long as we do not have the strength what is the use of talking

[1] *Vide* also Vol. XXI, pp. 63-4.

about it? If we had the strength, I would certainly agree to a proclamation of independence.

You may discuss . . . 's[1] case when I come there. Right now you must concentrate on improving your health. A short sojourn in Allahabad may brace you up. If not there is Sinhgarh or Abu or Girnar. There are any number of such places.

I am going to have to run around for some more time. It appears I shall reach there on the 2nd.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

281. LETTER TO K. P. KESHAVA MENON

SALEM,
September 27, 1921

MY DEAR KESHAVA MENON[2],

I have your letter. I am asking the Committee here to send you Rs. 10,000 for relief of distress among the refugees.[3] Of course you will only give to those who do not receive Government aid.

I am quite clear that we cannot entrust . . . [4] Committee. But we can send volunteers to distribute relief under the supervision of the non-official committee. That is, the non-official committee may do that. We do not do any political work. But the money must be in our hands.

As for the budget, I shall put it before the Working Committee. Of . . . [5] in prison should be supported. I shall see to the Bajaj Fund[6] too for *vakeels*.

Yours sincerely,

(M. K. GANDHI)

From a photostat exhibited at the Kerala Pavilion, Gandhi Darshan, New Delhi, 1969-70

[1] Illegible

[2] A Congress worker of Malabar

[3] The reference is to the Moplah revolt in Malabar in which a number of Hindus were killed and hundreds rendered homeless; *vide* Vol. XXI, pp. 47-8, 70-1, 120-1 and 152.

[4]&[5] The source is illegible here.

[6] The Jamnalal Bajaj Fund of one lakh of rupees given for the maintenance of lawyers who had suspended practice in response to the Nagpur resolution of 1920

282. *LETTER TO K. P. KESHAVA MENON*

SABARMATI,
October 19, 1921

MY DEAR KESHAVA MENON,

I am sorry in the midst of rush I have overlooked your application to the Bajaj Fund. I have got the list but it does not say how much you require. Please wire your requirements.

As to the grant you may use your discretion but I would like you to consult Mr. Mathuradas about spinning.

I hope the delay in dealing with the lawyers' papers will not cause inconvenience.

Yours sincerely,
M. K. GANDHI

[PS.] Have you not been paid anything out of the Bajaj [Fund]?

From a photostat exhibited at the Kerala Pavilion, Gandhi Darshan, New Delhi, 1969-70

283. *LETTER TO MATHURADAS TRIKUMJI*

October 27, 1921

CHI. MATHURADAS,

Where is the time to write to you at all? The amount standing in the name of Nirmalabehn should be sent to Vallabhbhai and placed in the account of Harijan work. The amount standing in the name of Bharucha should be held over. If it is possible to get some interest on it, it should be done. It represents the award money for a biography of Tilak. It may take another year before the payment is made.

Devkarandas is not likely to be persuaded right now. If I have conquered the six enemies[1], then people may accept what I say as the word of experience. But I am myself not aware of any such conquest. Have I yet given up fear of snakes and the like?

[1] Viz., *kama*, *krodha*, *lobha*, *mada*, *moha* and *matsara* (lust, anger, greed, intoxication, delusion and jealousy)

That I have not done so is because the Self in me is stupefied by ignorance.

How is your health? Do come to Delhi if you feel like coming. I shall not be going to Delhi from Bombay.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

284. LETTER TO DR. M. S. KELKAR

[After *October 29, 1921*][1]

MY DEAR DOCTOR,

I really must not publish your letter. The foolish questions were published because they came from a hostile party and I think I have turned the folly to good account.[2]

You have not understood the psychology of my statement about December[3]. Such must be my feeling today.

There is no danger of Civil Disobedience being postponed now.

I should be delighted if you succeed in waking up the Jalgaon weavers.

Yours sincerely,
M. K. GANDHI

From a photostat : G.N. 6644; also C.W. 3298. Courtesy : Dr. M. S. Kelkar

285. NOTE TO MATHURADAS TRIKUMJI

Monday (morning), November 21, 1921

Have it copied and translated into Gujarati and show it to me. I do not have the energy to translate it. I have a good deal of other writing to do.

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] Inferred from the contents

[2] The reference to "the foolish questions" appears to be to the article "The Secret of It"; *vide* Vol. XXI, pp. 352-7.

[3] The "statement about December" probably is the reference made during the "Speech on Swadeshi" dated 29-10-1921, *ibid*, p. 360.

286. *LETTER TO SHANKERLAL BANKER*

ASHRAM,
December 7, 1921

DEAR SHANKERLAL

I have received both your letters. The steps you have taken, seem to be appropriate. I have written to you a letter yesterday. It is good to take all measures without feeling upset and remaining neutral. It will also be proper to clarify the issue fully with Mrs. Naidu.

Your second letter indicates that you have not understood me. A lot of money has been lying with the Navajivan. I felt that instead of allowing that money to remain idle it would be better that you withdrew the amount put in by you and used it for some other purpose. I Hence, had instructed Anandanand long ago to send that money to you. But the matter remained in abeyance because of audit objection. In the end I had written that the money may be sent without waiting for audit clearance and that is how he has sent you the money. How can there be any question of removing your name? Do not have any misunderstanding. I myself decided on this measure purely in the interest of procedure. It is as good as your withdrawing the capital invested by you in your own factory when it is released. Even now if there is anything unexplained write to me so that I may explain. Ultimately, you must follow your own wishes.

Vandemataram from
MOHANDAS

From the Gujarati original : S.N. 32699

287. LETTER TO SHANKERLAL BANKER

SABARMATI,
December 8, 1921

DEAR SHANKERLAL,

The Gujarat Provincial Congress Committee has not secured even Rs. 1 lakh so far. Let me know if there is any hitch. They are in great difficulty here — and every time I tend to be proved wrong.

Vandemataram from
MOHANDAS

From the Gujarati original : S.N. 32688

288. LETTER TO MOTILAL NEHRU

[On or before *December 9, 1921*][1]

DEAR MOTILALJI,

This time the unexpected has happened.[2] It is all for the good. I envy you and Jawaharlal. If we go at this rate swaraj may burst upon us even without warning.

I think that Godbole[3] should continue the routine work. I would like you to send your instructions, views and wishes as to the present and the future. I wrote today [to] Sarup[4] and Ranjit saying, unless they had been advised by you otherwise and if they could, they should go to Allahabad.

Yours sincerely,
M. K. GANDHI

From the original : Motilal Nehru Papers. Courtesy : Nehru Memorial Museum and Library

[1] From the reference to Sarup and Ranjit who were going to Allahabad to become proprietors of the *Independent*; *vide* "Letter to Mahadev Desai", 9-12-1921, Vol. XXI, p. 556.

[2] The reference is to the arrest of Motilal Nehru and Jawaharlal Nehru on December 6, 1921.

[3] M. S. Godbole who was at this time helping in the work of the *Independent*

[4] Vijayalakshmi Pandit

289. *TELEGRAM TO C. VIJAYARAGHAVACHARIAR*

AHMEDABAD,
December 9, 1921

ACHARYA
SALEM

CONSIDER NEWS MOST CHEERING NOT GLOOMY. AGREE RAJARAM SHOULD REMAIN AHMEDABAD TILL CONGRESS AHMEDABAD.[1] WE CAN BUT WATCH AND PRAY.

GANDHI

From a copy : C. Vijayaraghavachariar Papers. Courtesy : Nehru Memorial Museum and Library

290. *LETTER TO MATHURADAS TRIKUMJI*

SABARMATI,
Saturday [*December 10, 1921*][2]

CHI. MATHURADAS,

I have your letter. I can understand your difficulty. Give Shankerlal such help as you can. It is enough if we behave properly even in difficult times. I see nothing wrong in your keeping aloof where you find it difficult to meet people or mix with them.

Your letter to the Central Board is entirely proper. Wherever you find it being slack in practice, you must criticize it. And wherever you feel that you are required even indirectly to associate with anything immoral, you must withdraw yourself.

I shall try to draft the resolution also.[3] I do not think I shall be arrested before the Congress session. But if I am, nothing like it.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] The Congress session was scheduled to be held in Ahmedabad on December 27 and 28, 1921.

[2] The addressee received the letter on December 11, 1921. The Saturday preceding it fell on December 10.

[3] For the resolution passed at the Ahmedabad Congress session, *vide* Vol. XXII, pp. 99-102.

291. LETTER TO C. VIJAYARAGHAVACHARIAR

SABARMATI,
December 11, 1921

DEAR FRIEND,

I thank you for your letter. If you are referring to the amendments suggested by Mr. Jayakar[1], they are in my opinion destructive of the vital parts of our programme. To return to Government schools and law-courts is to rob non-violence of half its charm. But your letter leads one to hope that you are coming. In that event you will press your views. I would gladly agree to any amendment which may not destroy or mutilate the programme.

I wrote to you yesterday.

Yours sincerely,
M. K. GANDHI

From a copy: C. Vijayaraghavachariar Papers. Courtesy: Nehru Memorial Museum and Library

292. LETTER TO MATHURADAS TRIKUMJI

Thursday [December 15, 1921][2]

CHI. MATHURADAS,

I got both your letters together. I do not share your misgiving. I do not wish to give up the use of footwear, but I shall think over it. We should do what we can and leave the rest to Him. Today I am sending a copy of the resolution to Shankerlal. Please see it. You must take all the rest that you need to recover your health. If you can you may drop in on the 22nd.

Blessings from
BAPU

CHI. MATHURADAS TRIKUMJI
93 BAZAR GATE STREET
FORT, BOMBAY

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] M. R. Jayakar

[2] From the postmark

293. TELEGRAM TO BEGUM KHURSHED ABDUL MAJID[1]

AHMEDABAD,
December 16, 1921

BEGUM KHURSHED KHWAJA SAHEB
NATIONAL MUSLIM UNIVERSITY
ALIGARH

CONGRATULATE YOU YOUR BRAVE HUSBAND. I KNOW ALIGARH BOYS WILL LOYALLY OBEY YOU.

GANDHI

From a copy : A. M. Khwaja Papers. Courtesy : Nehru Memorial Museum and Library

294. LETTER TO SHANKERLAL BANKER

SABARMATI,
December 18, 1921

DEAR SHANKERLAL,

I had been to Karamsad yesterday. Hence, I have not been able to write about the late Dhondi. I have read his papers today. In such cases it seems proper that the Provincial Committee pays the money after investigation.

Jamnadas and Kunzru have arrived today. Bhai Kanji will give you news of them.

Vandemataram from
MOHANDAS

From the Gujarati original : S.N. 32720

[1] This was in reply to the addressee's telegram in which she had informed Gandhiji of her husband's arrest, adding, "my husband having been arrested, I shall run the university"; *vide* Vol. XXII, p. 46.

295. LETTER TO SHANKERLAL BANKER

[*December 19, 1921*][1]

BHAISHREE SHANKERLAL,

I have received your cheque. I take it you will send the balance soon. If you are unable to come send your comments on the resolution.

Vandemataram from
MOHANDAS

From the Gujarati original : G.N. 11540

296. LETTER TO SHANKERLAL BANKER

SABARMATI,
December 20, 1921

DEAR SHANKERLAL,

Invitations to the Liberals have been sent only as a matter of courtesy. They can come and witness everything as observers. They do not have the right to enter our organization in any other way. It is another matter if any of them privately holds discussions.

You must have received the tickets by now. The authority of the Reception Committee had to be specially invoked for getting the sanction for these tickets. The Reception Committee had stopped issuing free tickets two months ago. Mr. Jinnah being a sensible man, would be quite useful as an intermediary.

If Dudabhai and Marwadi Master have been elected as delegates and if they ask for the train fare, etc., it would be proper to give it. The money for that purpose should be provided only by the Provincial Committee.

Accommodation can be provided for poor Maharashtrians if they are small in number. But they cannot be given tickets as observers. They would be able to see everything except the business sessions of the Congress. The minimum number of people should be encouraged to attend the business sessions.

[1] From the postmark

The news about the arrest of Jairamdas has been received.[1]

Vandemataram from
MOHANDAS

From the Gujarati original : S.N. 32793

297. LETTER TO N. S. HARDIKAR

[Before *December 22, 1921*][2]

DEAR DR. HARDIKAR,

I would like you to tell the students in America that the best way in which they can serve the country there is to understand the non-violent character of the struggle. The violence which reigns supreme in the world today will only be conquered by non-violence, i.e., love. I would like the students also, when they write about the struggle, to be accurate in their facts and figures, which I often observe, they are not.

Yours sincerely,
M. K. GANDHI

From a copy : N. S. Hardikar Papers. Courtesy : Nehru Memorial Museum and Library

298. LETTER TO PADMAJA NAIDU

December 26, [*1921*][3]

MY DEAR PADMAJA[4],

I am surprised not to see you in Ahmedabad. You have to be bright, strong and active if you want to do your bit of service in the battle for freedom.

With love,

Yours sincerely,
M. K. GANDHI

KUMARI PADMAJA NAIDU
GOLDEN THRESHOLD
HYDERABAD

From the original : Padmaja Naidu Papers. Courtesy : Nehru Memorial Museum and Library

[1] Jairamdas Daulatram was arrested on December 20.

[2] The addressee had quoted this letter in his letter dated 22-12-1921 to Indian residents in America.

[3] The year has been inferred from Gandhiji's being in Ahmedabad on December 26.

[4] Daughter of Sarojini Naidu

299. LETTER TO MATHURADAS TRIKUMJI

SABARMATI,
Posh Sud 6 [*January 4, 1922*][1]

CHI. MATHURADAS,

I have your letter. You have left your watch here. Most probably I shall be coming to Bombay on the 14th. Ask for it then.

See Durga's letter published in *Navajivan*.[2] It has been despatched today.

You must console Anand by talking to her about Prahlad, Dhruva, Sudhanva, Gopichand, etc. She is religious-minded. So she will understand. Going to jail is also for the sake of religion and many have gone to jail.

Permission to meet Mahadev[3] will certainly be granted. It is good to go there once. But if you go there, you should be prepared to go to jail, should an unforeseen eventuality arise.

Christo Das is a yogi. With him I think I am in good company. His modesty, calm, thoughtfulness and seriousness are qualities of a high order.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] The addressee received the letter on January 6, 1922. *Posh Sud 6* corresponded to January 4 in that year.

[2] For Gandhiji's comments on Durga Desai's letter, *vide* Vol. XXII, p. 153.

[3] Who was sentenced on December 24, 1921 to one year's rigorous imprisonment for publishing the hand-written issue of the *Independent*

300. LETTER TO HARIBHAI DESAI

[After *January 5, 1922*][1]

It is good that Mahadev is jailed. He will get rest thereby. The work outside is so heavy that he would have fallen ill. Although there is hardship in jail now, I am sure that conditions will improve very soon. Mahadev has the knack of winning over people wherever he goes. I am sure that by speaking sweetly and modestly he will have any undue hardship in jail life removed. You should neither lose patience nor worry.

Mahadev Desai's Early Life, p. 64

301. LETTER TO MATHURADAS TRIKUMJI

ASHRAM,
Friday [*January 20, 1922*][2]

CHI. MATHURADAS,

The money is to be paid not for Harijan temples but for Harijan work. Harijan work may pertain to a temple, school, club or party. Money should be provided so long as the intentions are not dishonest. We are not providing from the special fund because something must be done by the Provincial Committee also. Amritlal Thakkar has taken the responsibility of forming the trust of the temple and looking after its management. If he was going to spend the money on his own or if there was no plan for the temple, then we would not pay. Besides, he is not in a position to take money for the temple from Birla. Hence we should forget the temple and remember that the money is to be paid only for helping the Harijan cause. You will have regained your health.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] An account of the ill-treatment meted out in jail to Mahadev Desai, the addressee's son, had appeared in *Young India*, 5-1-1922; *vide* Vol. XXII, pp. 127-8. It is likely that this letter was written following the publication of that item.

[2] The addressee received this letter on January 21, 1922. The Friday preceding it fell on January 20.

302. LETTER TO MATHURADAS TRIKUMJI

Sunday [January 22, 1922][1]

CHI. MATHURADAS,

If the Bombay Committee has the money earmarked then certainly the amount can and should be given from it. The money so set apart is not meant to be kept. It is only desirable that the Provincial Committee should pay it. Even now I would take it to mean that the money is to be given not for the temple but for the uplift of Harijans. Even then, I see no harm in your arguing the case with the Provincial Committee. I have consulted Bhai Shankerlal.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

303. LETTER TO C. VIJAYARAGHAVACHARIAR

SABARMATI,
January 25, 1922

DEAR FRIEND,

I have your letter. I still think that the Conference[2] has done much good. It has cleared the air and defined our position as never before. Sir Sankaran's[3] action will be forgotten. But the attitude of non-co-operators will, I think, be remembered to their credit.

Yours sincerely,
M. K. GANDHI

From the original : C. Vijayaraghavachariar Papers. Courtesy : Nehru Memorial Museum and Library

[1] The postmark bears the date January 23, 1922.

[2] The Leaders' Conference, also known as the Malaviya Conference, was held in Bombay on January 14 and 15, 1922; *vide* Vol. XXII, pp. 179-81 and 195-9.

[3] Sir Sankaran Nair, Chairman of the Leaders' Conference, quit it on January, 15, when the Committee appointed by the Conference held its meeting in Bombay. For Gandhiji's interview regarding this, *vide* Vol. XXII, pp. 212-4.

304. TELEGRAM TO MATHURADAS TRIKUMJI

BARDOLI,
February 4, 1922

MATHURADAS
93 BAZARGATE ST.
BOMBAY

YOU ACTED MOST WISELY.

GANDHI

From the original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

305. LETTER TO SHANKERLAL BANKER

Monday [February 13, 1922][1]

BHAI SHANKERLAL,

I have started a fast[2] at Naradev to last till Friday evening. Do not be perturbed. In no case start a fast. Absorb yourself in your work. Yesterday I wanted to talk to you but I could not see you. See about that cheque. Whatever anyone may say, we have to shoulder our responsibility.

Vandemataram from
MOHANDAS

SHANKERLAL GHELABHAI BANKER
SEVASHRAM
MIRZAPUR
AHMEDABAD

From the Gujarati original : G.N. 11541

[1] From the reference to the fast, which Gandhiji had begun on Sunday evening, that is, February 12, 1922

[2] This was undertaken as a penance for the violent incidents at Chauri Chaura; *vide* Vol. XXII, pp. 419-21.

306. LETTER TO S. A. BRELVI

SABARMATI,
March 6 [1922][1]

DEAR MR. BRELVI[2],

As I am anxious to overtake the spirit of violence that has undoubtedly risen in our midst, I am sending you an advance copy of my article on non-violence which is to appear in the ensuing number of *Young India*.

I wonder if you have difficulty in following fully all that has happened in Delhi and all I am doing now.

Yours sincerely,
M. K. GANDHI

[PS.]

I would like you carefully to read the current number of *Young India* if you have not already.

M.K.G.

[PPS.]

I do not leave for Bardoli before Friday or Saturday.

From the original : S. A. Brelvi Papers. Courtesy : Nehru Memorial Museum and Library

307. LETTER TO REVASHANKER JHAVERI

SABARMATI JAIL,
Silence Day [March 13, 1922][3]

RESPECTED BROTHER,

I am wonderfully at peace. I got arrested[4] only when I had wholly shed anger, expiated and purified myself. What could be better for me and for India? Do not worry about me at all.

[1] From the reference to the article "Non-violence" (*vide* Vol. XXIII, pp. 24-7) and also to the proposed tour of Bardoli

[2] Editor of *The Bombay Chronicle*

[3] The addressee received the letter on March 15, 1922. Silence-day, i. e., Monday, prior to that fell on March 12.

[4] Gandhiji was arrested on March 10.

Do send Rs. 10 lakh to Gujarat. They will send you the accounts.

I am becoming more and more convinced that besides propagation of khadi and spinning little else is required.

Yours respectfully,
MOHANDAS

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

308. LETTER TO BABA LAKSHMANDAS

[*After March 21, 1922*][1]

CHI. LAKSHMANDAS,

One cannot hope to attain success in *brahmacharya* solely through dietetic experiments. Such experiments should of course be carried on, but along with them there sholud be willingness of the mind and a living faith in Ramanama.

Along with fasting you may occasionally take enema to get over the constipation. After three days of fasting, take boiled leafy vegetables once a day and 20 tolas of fresh, unboiled cow's milk without sugar morning and evening. Do this for five days and then change over gradaully to your normal food.

Blessings from
BAPU

[From Hindi]

Gandhiji aur Rajasthan, pp. 295-6

309. A NOTE

[Before *August 24, 1923*][2]

In my opinion we have neither father nor mother, neither wife nor children. We belong to India and every old man calls out to us for service. As therefore the Professor's father has other nurses he should withdraw in the gentlest manner possible believing that service of India includes service of his father. If

[1] The letter was written from Yeravda Jail where Gandhiji was lodged from March 21, 1922 to January 11, 1924. The addressee was in Sabarmati Ashram during 1921-22.

[2] From the date of publication in *Anand Bazar Patrika*

his father was without nursing, service of him would have been service of India.

M.K.G.

From a photostat: G.N. 10205. Also from a facsimile in *Anand Bazar Patrika*, 24-8-1923

310. MESSAGE TO ROMAIN ROLLAND[1]

February 28, 1924

I was very happy to have the translation of his letter, and I thank him for his good wishes. I eagerly wish to be able to meet him face to face. It was a great happiness and consolation to me to learn that Pearson had been with him two days before his fatal accident. I lived with him in profound intimacy in South Africa, and I know that we loved each other with brotherly affection.

Romain Rolland and Gandhiji: Correspondence, p. 26

311. LETTER TO C. VIJAYARAGHAVACHARIAR

SASSOON HOSPITAL,
POONA,
March 4, 1924

DEAR FRIEND,

I have your letter. I assure you I have not forgotten your interview.[2] I will not come to a final decision without reading it. All the energy I can spare is just now being devoted to seeing the friends who come and to dictating on topics where avoidance would be sinful. But the thought of your interview is always before me.

[1] This was in reply to Romain Rolland's message of February 6, 1924, informing Gandhiji about the death of W. W. Pearson, an English Quaker, in a railway accident.

[2] This had appeared in *The Hindu* and *The Voice of India*. The addressee had sent a copy of the text to Gandhiji, which however, is not available; *vide* Vol. XXIII, pp. 274-5 and 325-6.

Yes, Colonel Maddock[1] has considered hill-stations as well as the sea-side, and he is of opinion that the sea-side is better for patients like myself.

Yours sincerely,
M. K. GANDHI

From C. Vijayaraghavachariar Papers. Courtesy : Nehru Memorial Museum and Library

312. TELEGRAM TO JAWAHARLAL NEHRU

BOMBAY,
March [*12*][2] *1924*

JAWAHARLAL NEHRU
ALLAHABAD

PANIKKAR[3] FIRST CLASS M.A. OXFORD SOMETIME PROFESSOR MUSLIM UNIVERSITY IS FREE REPLACE GIDWANI[4]. IS HERE NOW. MAHOMEDALI KNOWS HIM WELL. NECESSARY PAY HIM 300 MONTHLY. NEEDS THREE MONTHS SALARY ADVANCE. WILL NEED 100 MONTHLY THREE MONTHS PERSONAL EXPENSES WHICH LATER MAY BE DEDUCTED FROM FOURTH MONTH AT RATE 100 MONTHLY. WILL REQUIRE TRAVELLING EXPENSES AMRITSAR. WIRE ANDHERI IF REQUIRED.

GANDHI

From a copy : A.I.C.C. File No. 47, 1924. Courtesy : Nehru Memorial Museum and Library

[1] Surgeon-General at Sassoon Hospital, Poona, who had operated upon Gandhiji for appendicitis on January 12, 1924.

[2] From the addressee's reply dated March 13; *vide* Vol. XXIII, p. 254, *fn.* 1.

[3] K. M. Panikkar's name was recommended for doing publicity work about the Akali movement and also for editing *Onward*, the official organ of the Akalis; *ibid*, pp. 254, *fn.* 1 and 263.

[4] A. T. Gidwani, who had been arrested

313. LETTER TO RAMDAS GANDHI

ANDHERI,
Thursday [On or after *March 13, 1924*][1]

CHI. RAMDAS,

I have your letter. You are having ups and downs. I realize that. Overcome the state with patience, or be like the sea which does not breach its bounds in spite of high tides and low, and retain your poise. All people are prey to all kinds of thoughts but he who does not let himself be affected and remains steady triumphs in the end. I advise you to be present at the prayers even if you cannot concentrate. We attend prayers only to develop concentration. One who can concentrate may or may not attend prayers. It is all the same. All we can do is not to let the mind wander. And if we persevere, some day we can become filled with Rama as Tulsidas was. Just as you set impossible tests for yourself and feel disappointed, you seem to be doing the same with regard to others and they fall short. There is no cause to despair if some people in the Ashram are not able to live up to my ideals. If they knowingly remain deficient they will show themselves up as hypocrites, for it will prove that they have no faith at all in our ideals. But you will not have seen many persons in the Ashram who though not believing in our ideals, stay there merely to deceive us. Even if that were so it should not make you feel disheartened. In this world there is no reason for anyone who tries, to feel disheartened. You certainly are trying. I wish you would understand one thing. We never know whether we are or are not qualified to attain the goal. But we have control over the means. We are the masters and it is easy to gain success in this. Moreover, to the extent that we have perfected the means, we have moved closer to the end to be achieved. We can distinguish the means, because they have been laid down by the sages, whereas the end has been declared unfathomable. The first means is Truth. I am sure that you are well qualified in that regard. You do not deceive anyone. You do not deceive even yourself. You do not wish even to deceive yourself and that is why you remain

[1] Gandhiji had arrived at Juhu, Bombay on March 11, 1924. The Thursday following fell on March 13; *vide* also the following item.

discontented. For you cannot at once become what you want to become. This irks you. But we must be a little patient even with ourselves. Applying these considerations to your case, I would merely say that you must slowly set about doing what you plan to do, try to succeed in it and be detached as to the results.

I am ready to provide you a house if you wish. I am eager to do everything that will bring you happiness and peace. I have already confessed and confess again that had I tried to give you more education, you would not have been in such a disorganized state. But who can undo what has already been done? Let us make a fresh start.

Remember that if you cannot find peace, you are always free to run up to me.

Blessings from
BAPU

From the Gujarati original: Ramdas Gandhi Papers. Courtesy: Nehru Memorial Museum and Library

314. LETTER TO RAMDAS GANDHI

March 17, 1924

CHI. RAMDAS,

Your letter today is full of cheer. When the clouds of sadness and despair gather, then happiness soon follows to disperse them. That is a good sign. If you cultivate happiness it can be made enduring.

Monday's silence had been discontinued after I came to the Sassoon (Poona) Hospital. It has been resumed. It suits me. It gives me the opportunity to do some reading and thinking. The hand now writes with ease. So I am writing letters today.

Nathji[1] is there. His company is worth cultivating. If you like you can visit him. You will have taken up music.[2] You have a liking for it. You also have a voice. And music is greatly uplifting.

Prof. Kripalani[3] is here. I intend to send the grape juice with him.

Give Manibehn's letter to Mahadevbhai.

Blessings from
BAPU

[From Gujarati]
Motana Man, p. 26

[1] Kedarnath Kulkarni
[2] Ramdas had begun taking music lessons under M. R. Jayakar during Gandhiji's stay at Juhu.
[3] J. B. Kripalani, Principal of the Gujarat Vidyapith

315. LETTER TO MAHADEV DESAI

[After *March 24, 1924*][1]

DEAR MAHADEV,

This much is worth taking. It certainly should be used at least in the Gujarati *Navajivan*. If we can leave out something and have this in its place we may do so. Or, you may publish a supplement. Do whatever is proper.

Blessings from
BAPU

From the Gujarati original : S.N. 8571

316. LETTER TO RADHA GANDHI

[Before *March 25, 1924*][2]

CHI. RADHA,

Once again, there is no letter from you for some time. I always worry about you. If the doctor permits and if Chi. Maganlal agrees, you should certainly come. In front of me lies the sea, murmuring gently. Its firmness teaches us to be firm. Its vastness teaches us to be large-hearted. Despite ebbs and tides in it, it remains ever the same and from that we learn equanimity of mind in happiness and unhappiness. And, though its water is salt water it gives us the *amrita*-like oxygen; likewise, there is no other *amrita* but truth, though it may taste brackish—this, too, we learn from it. Its infinite expanse makes us feel our infinity and, in contrast, makes us vividly aware of the transience of our present condition. This same sea teaches us the priceless value of solitude. Its sweet music, moreover, makes us forget all our sorrows. The sea has always been dear to me. This is the first time, however, that I have come to it seeking health. And, therefore, whether because of selfishness or for some other reason, it

[1] This letter was enclosed with Gandhiji's open letter dated March 24, 1924, which was released to the Press; *vide* Vol. XXIII, pp. 305-6.

[2] From the contents. Gandhiji's letter to Mohammed Ali, dated March 25, 1924, indicates that the addressee who was recovering from a severe attack of pleurisy, was staying with Gandhiji at that time; *vide* Vol. XXIII, p. 308.

seems to have become dearer and I never tire of looking at it from the window. How happy would I be if this same sea could give peace to your body and to your mind?

Anasuyabehn wants me to tell you that if you can come she will take you back when she returns and will otherwise look after you.

Blessings from

BAPU

From the Gujarati : C. W. 8664. Courtesy : Radhabehn Chaudhari

317. A WEDDING INVITATION

SATYAGRAHA ASHRAM, SABARMATI,
May 15, 1924

DEAR FRIEND,

The marriage of Amina Bibi—daughter of my friend and brother Imam Saheb Abdul Kadir Bawazeer, for many years my companion in South Africa and at present residing with me at the Ashram with Rasoolmian Qureshi of Dhanduka, will take place on May 31, 1924, corresponding to *H. 26 Shaaban, 1342,* Saturday, at 7.30 p.m.

I shall be obliged if you will grace the occasion by your presence and bless the couple.

MOHANDAS KARAMCHAND GANDHI

From the Gujarati original : Pyarelal Papers. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

318. LETTER TO ABDUL KADIR BAWAZEER

May 18, 1924

BHAI IMAM SAHEB,

I have sent invitation cards[1] according to the enclosed list. You may send cards anywhere else you wish. Send one to the Persian professor of the college. As I write this Kaka[2] is not present here and I do not remember the name. I do not think anybody else is left out. I personally wish to send as few invitations as possible. I do not like pomp and show any more. I am now above such things. Therefore you may treat my ideas as of no value. The Ashram belongs as much to you as to me. So,

[1] *Vide* the preceding item.
[2] D. B. Kalelkar

exercise your full right. About the wedding consider your wish as mine.

Blessings and salaam from
BAPU

From a photostat of the Gujarati : C.W. 10787. Courtesy : Ghulam Rasool Qureshi

319. TELEGRAM TO DR. CHOITHRAM GIDWANI

BOMBAY,
May 24, 1924

DR. CHOITHRAM
CONGRESS OFFICE
HYDERABAD(SD)

NO TRACE WIRE ABOUT FORCIBLE CONVERSION.[1] TAKING ALL POSSIBLE STEPS. KEEP ME INFORMED.[1]

GANDHI

From the original : C.W. 11035. Courtesy : Arjun Jairamdas

320. LETTER TO MATHURADAS TRIKUMJI

[*June 2, 1924*][2]

CHI. MATHURADAS,

I have the cheques. I am aware some expenses are yet to be covered. It should have been 'row'[3]. I never knew that the price of *Young India* had been revised to three annas. I promise to kick up a row over it. I have written to Godrej.

I do not at all find Ahmedabad warm. The late evenings and the early mornings are very pleasant. I sleep in the open, so the nights are very cool.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] The addressee, a Sind Congress leader, had given Gandhiji news of an attempted forcible conversion of a Hindu in Sind. For details, *vide* Vol. XXIV, p. 147.

[2] From the postal cancellation mark

[3] This word is in English.

321. LETTER TO PARAMANAND K. KAPADIA

Chaitra Sud 5 [June 6, 1924][1]

BHAI PARAMANAND,

I have your letter. I have sent the message[2]. To send Devdas and others there is to steal people's time. But since it is necessary for people to be sent for the Rajput Parishad, I am sending them. Do what you can unitedly and without fuss. I am acquainted with all the corrupt things you mention. The key lies in my message. The answer to another part of your letter you will see in *Navajivan.*

Vandemataram from
MOHANDAS

PARAMANAND ANANDJI
BHAVNAGAR

From the Gujarati original : G.N. 11587

322. LETTER TO MATHURADAS TRIKUMJI

Jeth Sud 7 [June 9, 1924][3]

CHI. MATHURADAS,

Bhai Nagindas[4] has just arrived here. He says that no justice can be done to the book till it is fully studied.[5] What he wants to know is : does the exposition of subjects in the collection accurately reflect my views? I think this is the right yardstick. Whatever the sources from which my ideas have been taken, they should be so woven together by someone familiar with my views that there is no misinterpretation. Hence it is necessary

[1] From the postmark

[2] To the Saurashtra Rajput Conference; *vide* Vol. XXIV, pp. 223-4.

[3] As noted by the addressee

[4] Nagindas Amulakhrai

[5] The reference is to one of a series of 13 books entitled *Gandhi Shikshan*; *vide* p. 272 and Vol. XXIV, p. 561.

to see what impression is created by reading it. Read it from this point of view and then let me know.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

323. LETTER TO DR. YUDHVIR SINGH

Jyeshtha Shukla 10 [*June 12, 1924*][1]

BHAI YUDHVIR SINGHJI,

I have your letter. I do not deny that the teachings of Rishi Dayanand have benefited many. I have only pointed out the shortcomings — and that as a friend — so that the activity of the Arya Samaj should become even more beneficent and it should be purged of whatever harmful things it contains.

I have called *Satyarth Prakash* the bible of the Arya Samajists because of the great esteem in which they hold it. I do not write more because what I have written for the forthcoming issue of *Young India*[2] will clarify a great deal. If even then doubts remain do write to me again and if difference of opinion persists please put up with it and forgive me.

Yours sincerely,
MOHANDAS GANDHI

From a photostat of the Hindi : C.W. 9309. Courtesy : Dr. Yudhvir Singh

324. LETTER TO MATHURADAS TRIKUMJI

Jeth Vad 5 [*June 21, 1924*][3]

CHI. MATHURADAS,

I have both your letters. I understand about *Gan. Shi.*[4] So, there was really no need to write.

If Jinnabhai comes again, please pacify him. As he has not written to me, I do not intend to do anything. If in spite of

[1] The year is inferred from the reference to Gandhiji's writing on Swami Dayanand in *Young India*. In 1924, *Jyeshtha Shukla 10* corresponded to June 12.
[2] *Vide* Vol. XXIV, p. 145.
[3] For an extract from the letter, supplied under this date, *ibid*, p. 274.
[4] Presumably the reference is to *Gandhi Shikshan*; *vide* pp. 269-70.

our modest efforts, he forsakes his duty, we are helpless. But we cannot let ourselves waver from fear of it. We must examine the question purely from a religious point of view.

There is no difficulty at all in your coming here when the A.I.C.C meets[1]. But you must give up the idea of attending the meeting. I think the passes will be issued by Maulana Mohammed Ali. But the fewer the persons seeking them, the better it will be.

Blessings from
BAPU

[PS.]

It seems you have sent the original application of Jinnabhai. Hence, I am returning it.

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

325. LETTER TO JAIRAMDAS DOULATRAM

July 10, 1924

MY DEAR JAIRAMDAS,

I have neglected you altogether. I am ashamed of myself. But my utter helplesseness is my only excuse. I shall be free only tonight after prayer. We therefore meet then.

Yours,
M. K. GANDHI

From the original : C.W. 11036. Courtesy : Arjun Jairamdas

326. LETTER TO SUMER SINGH

SABARMATI,
August 2, 1924

DEAR FRIEND[2],

I have your letter. I am in constant touch with the A. S. Bureau[3] and Sardar Mangal Singh. I do publish or comment

[1] From June 27 to 30
[2] Secretary of the Akali Jatha
[3] Akali Sahayak Bureau

on whatever seems to me to be important. I shall however thank you to draw prompt attention to any omission you may notice.[1]

Yours sincerely,

M. K. Gandhi

Sikh Lane
Sindh

From a copy : Mohammed Ali Papers. Courtesy : Jamia Millia Islamia Library

327. LETTER TO MATHURADAS TRIKUMJI

[*August 13, 1924*][2]

CHI. MATHURADAS,

If I possibly can I want to resume the habit of writing in ink.

I have been planning to write to you for the last three days. Today you have stolen a march over me. Your letter has arrived. You have made a good collection. It will be of great help to Raja[3]. It was also necessary.

I have sent a telegram to Debji saying that it is not necessary to attend the Sheriff's meeting. Whatever the composition of the committee we have only to help.

I am fully convinced that it is a mistake and a terrible one, to expect me to pronounce on every matter. My reply to any question would be determined by the way the question is put. I can even make a mistake in replying that way. Everyone should draw corollaries from the basic postulates.

You have not read what Nagindas has written.[4] I have. I bow my head to his zeal. He has written to me in great pain. I read the first book. I have liked the arrangement. There is no violence done to the meaning. He has taken a lot of trouble.

Finally, the main point which impelled me to write the letter. A boy has to be found for Radha[5]. Let me know if there is any young man you know in the Modh or some other

[1] The addressee in his letter dated July 12, 1924 had requested Gandhiji to take up publicity about the persecution of the Sikhs.

[2] From *Bapuni Prasadi*

[3] C. Rajagopalachari was doing relief work for the flood victims in Malabar.

[4] *Vide* pp. 269-70.

[5] Daughter of Maganlal Gandhi

Bania community. He should be a simple man. He should not be greedy. He should be healthy and should have respect for khadi. He should be of good character. I am not worried if he has no money.

Collect the clothes.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

328. LETTER TO RAMDAS GANDHI

DELHI,
August 18, 1924[1]

CHI. RAMDAS,

I have been constantly thinking of you on the way and here. I have been pondering how your mind may be set at rest. But no one can bring peace to another. One can only help to a certain degree. For the rest, one can find satisfaction only within oneself.[2] Further, "The mind alone is the cause of bondage or freedom for man" and "the mind is its own place. It can make a hell of heaven and a heaven of hell."[3]

Thus have sung various seers and it is true. You too must find solace by following this rule. You will. Be patient in the meantime, "Make merry today, who knows of the morrow" sang Mirabai when confronted by sorrows. An atheist would take it in its gross meaning and would be tempted to indulge in physical pleasures. A devotee like Mira would find merriment only in devotion to God, in the path of service and in innocent joy. If there is God, worrying about Time is His concern. Why should we worry about it? Let us do what we have got to do with devotion to God.

I shall reach there by the metre-gauge train by Saturday afternoon if not earlier. Be happy in the meantime.

Blessings from
BAPU

[1] From the postmark

[2] *Bhagavad Gita*, II, 55

[3] Gandhiji is quoting John Milton in *Paradise Lost*, I, 253 : "The mind is its own place, and in itself. Can make a heav'n of hell, a hell of heav'n."

SV : I. 18

[PS.]

We are staying with Maulana Mohammed Ali. I see little hope of Hindu-Muslim unity.

From the Gujarati original : Ramdas Gandhi Papers. Courtesy : Nehru Memorial Museum and Library

329. LETTER TO MATHURADAS TRIKUMJI

Shravan Vad 12 [August 27, 1924][1]

CHI. MATHURADAS,

I shall reach there on Friday morning by the Mail. I shall be accompanied by three or four persons. I shall stay there till Wednesday and leave for Poona on Wednesday night.

The rest when we meet.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

330. LETTER TO MATHURADAS TRIKUMJI

Shravan Vad 13 [August 28, 1924][2]

CHI. MATHURADAS,

I have your letter. It seems our letters have crossed. You will have received my letter today. This time I shall not run. I think it will be best to get down at Grant Road only. How long can one keep running?

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] The postmark bears the date August 28, 1924, in which year *Shravan Vad 12* corresponded to August 27.

[2] The postmark bears the date August 28, 1924. *Shravan Vad 13* in 1924 corresponded to August 28.

331. LETTER TO K. M. PANIKKAR

[Before *September 5, 1924*][1]

MY DEAR PANIKKAR,

I read your letter after writing out the enclosed message for you. I cannot think of anything more.

Your letter makes sad reading. You will please keep me fully informed. I am not coming unless I hear from Maulana Mohammed Ali that I am required for the proposed arbitration[2]. The Government will be most careful to avoid bloodshed over their proposed action regarding Sikh detenus. Somehow or other I feel that they will gain their point by circumventing the Sikhs in some other manner. We can but watch and wait.

Yours sincerely,
M. K. GANDHI

[PS.]

If I do not start for Delhi on the 5th or 6th I shall be at the Ashram. I finish my programme at Surat on the 5th instant.

From a photostat : G.N. 11004

332. LETTER TO MATHURADAS TRIKUMJI

Bhadrapad Sud 8 [*September 6, 1924*][3]

CHI. MATHURADAS,

Your prediction about the person on fast came true. But he stuck to his decision. His fast was a result purely of ignorance.

Read the [accompanying] letter. Go to receive Polak. He will be staying only with Petit. Inform him about my programme. How can I be sure right from now? You will know it on the 18th. My visit to Delhi is not yet certain.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] From the reference to the visit to "Surat on the 5th instant". Gandhiji spoke at a public meeting at Surat on this date; *vide* Vol. XXV, pp. 93-4.

[2] Between the Hindus and Muslims of Delhi

[3] The addressee received this letter on September 7, 1924, in which year *Bhadrapad Sud 8* corresponded to September 6.

333. LETTER TO BEGUM KHURSHED ABDUL MAJID

SABARMATI,
September 10, 1924

DEAR SISTER,

Hakim Saheb and Khwaja Saheb came to see me. Khwaja Saheb stayed over for a day. Please write to me about your mother's health. I hope she is better now. If you have stopped plying the charkha, you should start it again and send 2,000 yards of yarn every month.

Yours,
GANDHI

BEGUM KHWAJA SAHEB
SOLAN, KALKA-SIMLA RLY.

From the Urdu original : A. M. Khwaja Papers. Courtesy : Nehru Memorial Museum and Library

334. LETTER TO MATHURADAS TRIKUMJI

Bhadrapad Sud 13 [September 11, 1924][1]

CHI. MATHURADAS,

I had good news about Taramati today. Now she must recover. I am worried only about the future. In my view a good, open and clean place is absolutely necessary.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] The postmark bears the date September 12, 1924, in which year *Bhadrapad Sud 13* corresponded to September 11.

335. LETTER TO RAMDAS GANDHI

DELHI,
After starting fast [September 17, 1924][1]

CHI. RAMDAS,

You will have heard about my atonement before this reaches you. Do not be scared; concentrate on your studies. If you cannot have patience, do run up here. But it would be best to be patient. I am sure of it. Why should we feel unhappy on account of physical pain? But while there is life in the body, we must take the maximum work out of it. The fast is at least for 21 days. Afterwards we shall see. Read this to Gijubhai and others.

Blessings from
BAPU

CHI. RAMDAS
DAKSHINAMURTI BHAVAN
BHAVNAGAR
KATHIAWAR

From the Gujarati original: Ramdas Gandhi Papers. Courtesy: Nehru Memorial Museum and Library

336. LETTER TO ANASUYABEHN SARABHAI

DELHI,
[*September 17, 1924*][2]

REVERED ANASUYABEHN,

Do not be perturbed by the penance I have undertaken.[3] Do not let Shankerlal be perturbed. The path of dharma is not always easy. The agony caused by the desecration of temples[4], was unbearable to me. Now I can bear it somewhat. Maybe my love for Muslims will touch a chord in their hearts. The two brothers[5] and other Muslim friends will be helped. If you wish

[1] From the postmark. Gandhiji began on this day a 21-day fast for Hindu-Muslim unity.

[2] From the postmark

[3] For Gandhiji's statement on the fast, *vide* Vol. XXV, pp. 199-202.

[4] At Amethi, Shambhar, Gulbarga and Kohat. For details, *ibid.* pp. 16-7 and 45-8.

[5] The Ali brothers

to come then come after a week. A week is not such a long time.

To you both,

Blessings from
BAPU

ANASUYABEHN
SEVASHRAM
MIRZAPUR
AHMEDABAD

From the Gujarati original : G.N. 11542

337. TELEGRAM TO SHANKERLAL BANKER

DELHI,
September 18, 1924

SHANKERLAL BANKER
MIRZAPUR, AHMEDABAD

FAST DUE GRIEF PRESENT WANTS. NO CAUSE ALARM. GOD WILL SPARE ME IF I AM STILL WANTED.

BAPU

From the original : S.N. 32746

338. LETTER TO PRABHUDAS GANDHI

Bhadrapad Vad 14 [September 27, 1924][1]

CHI. PRABHUDAS,

The letter from the Ashram is being sent through you, that is, through the students. I am the leader of the Ashram, that is, its teacher. I know at least how difficult it is to be a teacher. When I remember my student days, I realize that the life of a student is a thousand times easier. In the life of a student action and worship, that is, devotion, are predominant and they shall be predominant.

[1] The date, corresponding to *Bhadrapad Vad 14*, has been supplied in the source.

Impatience and lack of faith are at the root of the desire to solve too many problems at the same time. My advice to students is that they should engage themselves in action with patience and faith and believe that they will get everything out of it. Consider how devotees manage to get everything they desire from their worship of clay idols.

Blessings from
BAPU

[From Gujarati]
Ashram Bhajanono Swadhyay, p. 14

339. TELEGRAM TO PADMAJA NAIDU

DELHI,
October 3, 1924

PADMAJA NAIDU
GOLDEN THRESHOLD
HYDERABAD (DN.)

AM FIRST CLASS. WISH YOU COULD SAY SAME OF YOURSELF. LOVE.

GANDHI

From the original : Padmaja Naidu Papers. Courtesy : Nehru Memorial Museum and Library

340. LETTER TO PADMAJA NAIDU

October 3, 1924

MY DEAR PADMAJA,

I hope you received my wire[1]. Are poetesses' daughters all silly? You seem to delight in your illness. Do be good and get well.

With much love.

Yours,
M. K. GANDHI

SHRIMATI PADMAJA NAIDU
HYDERABAD
DECCAN

From the original : Padmaja Naidu Papers. Courtesy : Nehru Memorial Museum and Library

[1] *Vide* the preceding item.

341. LETTER TO CHHAGANLAL GANDHI

Aso Vad 6 [October 18, 1924][1]

CHI. CHHAGANLAL,

Mr. Andrews will leave Rajkot[2] tomorrow[3] by the metre-gauge train to reach there. After staying there for three or four days he will go to Bombay and then proceed to Santiniketan. Somebody should go to receive him. I am writing a letter to Vallabhbhai also. Anasuyabehn will be accompanying him. Balakrishna will leave here on the 24th or 25th. I shall also tell Ba to start at the same time. Jamnabehn and Yashwantprasadbhai are still here. I shall most probably start taking milk in the usual quantity from today. I have gained considerably by now (three o'clock). At this rate I should gain adequate strength in a week's time.

Blessings from
BAPU

[PS.]

I have received your postcard.

CHI. CHHAGANLAL
SATYAGRAHA ASHRAM
SABARMATI

From the Gujarati original : C. W. 9230. Courtesy : Chhaganlal Gandhi

342. LETTER TO ANASUYABEHN SARABHAI

DELHI,
October 26, 1924

RESPECTED ANASUYABEHN,

I am always thinking about you. At present I am in a mental state where I think constantly of those whom I consider pure. May the New Year be fruitful to you, to Bhai[4], to Saralabehn[5],

[1] From the postmark
[2]&[3] Illegible in the source
[4] Ambalal Sarabhai, addressee's brother
[5] Ambalal Sarabhai's wife

to the children and to Nimubehn in finding what we all seek through life's journey.

Blessings from
BAPU

ANASUYABEHN
SEVASHRAM
MIRZAPUR
AHMEDABAD

From the Gujarati original : G.N. 11543

343. TELEGRAM TO MATHURADAS TRIKUMJI

SABARMATI,
November 28, 1924

MATHURADAS TRIKUMJI
93 BAZAR GATE
BOMBAY

INFORM MAULANA SHANKERLAL UNWILLING PRESIDE. SUGGEST VINOBA. SELF PROPOSE REACH LAHORE FOURTH. CAN YOU JOIN?

GANDHI

From the original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

344. TELEGRAM TO MATHURADAS TRIKUMJI

SABARMATI,
November 29, 1924

MATHURADAS TRIKUMJI
93 BAZAR GATE ST.
BOMBAY

TELL MAULANA AM SEEING PAREKH REGARDING MAHARAJA.

BAPU

From the original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

From the Gujarati original : G.N. 11543,

345. LETTER TO JAWAHARLAL NEHRU

Magh Sud 6, December 2, 1924

DEAR JAWAHARLAL,

I have written something in *Young India*[1] about the text-books of Prof. Ramdas Gaur. So I am not replying separately. I hope Kamala is well. I am going to the Punjab.

Blessings from
MOHANDAS GANDHI

PANDIT JAWAHARLAL NEHRU
ANAND BHAVAN
ALLAHABAD

From the Hindi original: Jawaharlal Nehru Papers. Courtesy: Nehru Memorial Museum and Library

346. LETTER TO MATHURADAS TRIKUMJI

Paus Vad 2 [January 12, 1925][2]

CHI. MATHURADAS,

While touring in Kathiawar I thought of you and Anand. I wished for your presence and Anand's well-being. I shall await your letter when I reach the Ashram. Tell Anand that I remember her every day. It is just as well that the Sanatanists have risen in revolt. It will cleanse the atmosphere. Here there has been a great deal of cleansing. The Harijans were able to enter the pandal[3] without any fear.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] Of 4-12-1924; *vide* Vol. XXV, pp. 394-5.
[2] From *Bapuni Prasadi*
[3] Gandhiji presided over the Kathiawar Political Conference held at Bhavnagar on January 8 and 9.

347. LETTER TO MATHURADAS TRIKUMJI

SARBHON,
Paus Vad 9 [January 18, 1925][1]

CHI. MATHURADAS,

I received your letter. I am not insisting on *brahmacharya*. But I am indifferent. I am not convinced that it is necessarily a duty of parents to settle their children. I think parents should help their children in getting settled. The case of U.P. was altogether different. In our narrow world it has become a delicate problem. I am keeping myself alert. Anand must have recovered her health. I shall be at Sabarmati on the 20th and 21st. I shall leave for Delhi on the 22nd morning. You will have passed on to Kalidas Paramanand the telegram which I sent through you.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

348. LETTER TO PREMIBEHN MANCHHARAM PATEL

Paus Vad 9 [January 18, 1925][2]

DEAR SISTER,

There are very few in this world who show perfection in their work. Hence, people who are earnest, who do not hide their mistakes but endeavour constantly to correct them should continue to do the work of service assigned to them with total involvement.

MRS. PREMIBEHN MANCHHARAM PATEL
L. R. KANYASHALA
RANDER
DISTT. SURAT

From the Gujarati original : C.W. 1106. Courtesy : Premibehn Bhushanlal Shah

[1] From the postmark
[2] From the postmark

349. LETTER TO MATHURADAS TRIKUMJI

Paus Vad 13 [January 22, 1925][1]

CHI. MATHURADAS,

I have your letter about the Maulana. It would have been as well if he had not delivered the speech he did. But he is a bad craftsman who finds fault with his tools. We have no duty except to see that our character is pure. If we can be sure of that we can be saved as Mirabai was and we can say like Janaka: "What does it matter to me if the city of Mithila burns?" How is Anand? Tell her I always think of her.

Blessings from
BAPU

[PS.]

My entourage is off to Delhi. Accompanying me are Shankerlal, Bharucha[2] and Mahadev. Neither Christodas nor Pyarelal will be accompanying me this time.

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

350. LETTER TO MATHURADAS TRIKUMJI

DELHI,
Saturday [January 24, 1925][3]

CHI. MATHURADAS,

I have your letter concerning the *Chronicle*. I discussed the matter with Motilalji here yesterday. In my opinion, it would be better if Belgaumwala does not get involved in it. We certainly do not wish to oppose the Swarajists. The spinning-wheel has very little need of the Press. That has always been my experience. The spinning-wheel reaches where the newspapers

[1] From the postmark

[2] Barjorji Bharucha

[3] The postmark bears the date January 26, 1925. The Saturday preceding this date fell on January 24.

do not reach. Its reach will extend still farther. I would advise Belgaumwala, Jamnalalji, etc., to use their money and intelligence only for the spinning work. We shall take only as much help from the Swarajists as they can give.

Show this letter to Belgaumwala.

Blessings from
BAPU

CHI. MATHURADAS TRIKUMJI
93 BAZAR GATE STREET
FORT, BOMBAY

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

351. LETTER TO MATHURADAS TRIKUMJI

DELHI,
Maha Sud 5 [January 29, 1925][1]

CHI. MATHURADAS,

Avantikabehn has been ill, so I have written to her that she should go to the Ashram. As she has neither answered nor acknowledged the letter, she may not have received it. Please find out and let me know. I have to be in Delhi at least for the next two days. Let us see what happens after that.

Anand will be all right now.

Blessings from
BAPU

[PS.]

Avantikabehn's letter has arrived.

CHI. MATHURADAS TRIKUMJI
93 BAZAR GATE STREET
FORT, BOMBAY

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] From the postmark

352. LETTER TO MATHURADAS TRIKUMJI

Maha Sud 9 [February 2, 1925][1]

CHI. MATHURADAS,

Please read the enclosed letter carefully and watch out for the steamer mentioned in it. Meet the person whose name has been given in the letter. You have only to tell him that his mother has written to me. If he intends to see me, he may come to the Ashram. Buy his ticket if he has no money. It is possible that being a sailor he may not be relieved. In this regard you have to accept whatever happens. Maybe it is necessary for him to obtain permission for living in India. Please see to all this. You can consult me if you want to ask anything more. I shall reach the Ashram on the 10th. I am very glad to read that Mother is well.

Blessings from
BAPU

[PS.]

We are going to Rawalpindi today. Preserve this letter and send it back to me.

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

353. LETTER TO ABDUL KADIR BAWAZEER

DELHI,
February 2, 1925

BHAI IMAM SAHEB,

Chi. Chhaganlal writes that you are ill. Remember that we have no right to fall ill. It is our duty to keep our body healthy. I hope Amina and Qureshi are well and looking after you.

[1] The letter is placed among the letters of 1925. *Maha Sud 9* in 1925 corresponded to February 2. Gandhiji, however, left for Rawalpindi on February 3.

Here talks are going on, but one cannot say what the result will be. Tomorrow I may go to Rawalpindi. I hope to be there[1] on the 10th.

Vandemataram from
BAPU

BHAI IMAM SAHEB
SATYAGRAHA ASHRAM
SABARMATI

From a photostat of the Gujarati : C.W. 10784. Courtesy : Ghulam Rasul Qureshi

354. LETTER TO MATHURADAS TRIKUMJI

Maha Sud 11 [*February 4, 1925*][2]

CHI. MATHURADAS,

Vithalbhai[3] is not giving the lunch. I had asked you to follow the instructions of the Party. You need not go for the lunch. I shall explain further later.

Blessings from
BAPU

CHI. MATHURADAS TRIKUMJI
93 BAZAR GATE STREET
FORT, BOMBAY

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] At Ahmedabad

[2] The postmark bears the date February 6, 1925, in which year *Maha Sud 11* corresponded to February 4.

[3] Vithalbhai Patel

355. TELEGRAM TO MATHURADAS TRIKUMJI

SABARMATI,
February 10, 1925

MATHURADAS TRIKUMJI
93 BAZAR GATE
BOMBAY

TELL SHUAIB[1] JOIN ME KATHIAWAD TOUR FOURTEENTH.[2]

From the original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

356. LETTER TO MATHURADAS TRIKUMJI

Maha Vad 4 [*February 12, 1925*][3]

CHI. MATHURADAS,

Give the enclosed papers to Maulana Shaukat Ali and convey his reply to me. Or he himself can send me the reply.

You must have received the message[4] I sent for Shuaib. I am leaving for Rajkot on the 14th night. It would be nice if he could be there at that time.

Blessings from
BAPU

[PS.]

Yes, that Englishman is none other than Polak.[5]

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] Shuaib Qureshi

[2] *Vide* the following item.

[3] The addressee received the letter on February 13, 1925, in which year *Maha Vad 4* corresponded to February 12.

[4] *Vide* the preceding item.

[5] Presumably the reference is to the "English friend" mentioned in Gandhiji's article "Interrogatories Answered"; *vide* Vol. XXVI, pp. 49-52.

357. LETTER TO MATHURADAS TRIKUMJI

Monday, Maha Vad [February 23, 1925][1]

CHI. MATHURADAS,

Read the enclosed letter and pass it on to the Maulana immediately. He will send the reply himself. I shall leave for Delhi on the 27th morning or the 26th night.

I hope mother has fully recovered now. From tomorrow we are having weddings here—three of them.[2]

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

358. LETTER TO MATHURADAS TRIKUMJI

[February 25, 1925][3]

CHI. MATHURADAS,

I have your letter. When the passenger arrives, send him to the Ashram. Do make proper enquiries. I cannot suddenly take recourse to silence regarding the Hindu-Muslim problem. But that time is coming. We are being crushed by the British. Even so, when there is something done falsely to denigrate them, should we not say: 'We must dare to do justice'[4]? If my views are relevant to the situation, I must give expression to them. But you will see my views becoming clearer and clearer day by day.

Blessings from
BAPU

[1] The addressee received the letter on February 23, 1925. Presumably it was delivered by hand along with the letter to Maulana Shaukat Ali, also dated February 23, 1925; *vide* Vol. XXVI, pp. 190-1.

[2] For details *vide* p. 290.

[3] From the postmark

[4] This sentence is in English.

[PS.]

Going to Delhi tomorrow evening.

MATHURADAS TRIKUMJI
93 BAZAR GATE STREET
FORT, BOMBAY

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

359. LETTER TO MATHURADAS TRIKUMJI

ON WAY TO DELHI,
Phagun Sud 4 [*February 26, 1925*][1]

CHI. MATHURADAS,

I have your letter. As regards the "plot" of the 8th you will see the news in the *Statesman*. The marriages of Rani[2] and Kunverji[3], Dahyabhai (Vallabhbhai's son) and Yashoda and Ratilal[4] (Dr. Mehta's son) and Champa took place on 24th, 25th and 26th in that order. There were strong reasons for solemnizing these marriages under the auspices of the Ashram.[5] I think I shall reach Bombay on the 4th or the 5th.

Blessings from
BAPU

[PS.]

Mahadev's letters overleaf.

CHI. MATHURADAS TRIKUMJI
93 BAZAR GATE STREET
FORT, BOMBAY

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] From the postmark
[2] Daughter of Harilal Gandhi
[3] Kunverji Parekh
[4] Son of Dr. Pranjivan Mehta
[5] *Vide* Vol. XXVI, pp. 194-6 and 433-5.

360. LETTER TO HARIBHAU UPADHYAYA

Phagun Sud 5 [February 27, 1925][1]

DEAR HARIBHAU[2],

I have read your article about birth-control. I am afraid if I write on the subject what is known today only to a few will become known to thousands of people. Because of this misgiving, I have not been able to decide whether I should discuss it in *Young India* and *Navajivan*.[3] If you wish me to write about it, discuss it with me when I reach the Ashram towards the end of March.

Blessings from
BAPU

BHAI HARIBHAU
SATYAGRAHA ASHRAM
SABARMATI

From the Hindi original : Haribhau Upadhyaya Papers. Courtesy : Nehru Memorial Museum and Library

361. LETTER TO MATHURADAS TRIKUMJI

Phagun Sud 6 [February 28, 1925][4]

CHI MATHURADAS,

I shall be reaching there on Thursday morning by the Mail. I shall leave for Madras on the same day. Tell Shuaib that I shall reach there on Thursday. I do not think anything can be done about the Hindu-Muslim question for the present. I sense from your letter that you wish to talk about a lot of things. But it seems that I can have time for that only if you accompany me on one of my tours. This time Mahadev and Ramdas are with me.

Blessings from
BAPU

[1] From the contents. *Phagun Sud 5* in 1925 corresponded to this date.

[2] Then editor of *Hindi Navajivan*

[3] Gandhiji's article "Birth Control" appeared in *Young India*, 12-3-1925; *vide* Vol. XXVI, pp. 279-80.

[4] From the postmark

[PS.]

Tell Mother that I constantly think of her. I am going to the Ashram tomorrow morning. I shall leave the Ashram on Wednesday by the Mail.

CHI. MATHURADAS TRIKUMJI
93 BAZAR GATE STREET
FORT, BOMBAY

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

362. LETTER TO SAM HIGGINBOTTOM

AS AT SABARMATI,
March 2, 1925

DEAR FRIEND,

I have your letter for which many thanks. I shall certainly call at your farm when I come to Allahabad. At the present moment I must not especially pay a visit there. I have not a day to spare. Have you seen my condensation of your evidence in *Y.I.*[1]? Did you receive my note from the Yeravda prison?

Yours sincerely,
M. K. GANDHI

From a photostat : Higginbottom Papers. Courtesy : Nehru Memorial Museum and Library

363. LETTER TO ANASUYABEHN SARABHAI

[*March 9, 1925*][2]

REVERED ANASUYABEHN,

Today is Monday. Half a day was taken up at Cochin. Now we are getting ready to go to Vykom. The country is enchanting. The people are simple. You see creeks everywhere and we have to negotiate them to go to Vykom. We are all in good health. Rajagopalachari and Ramanathan are with us.

Blessings from
BAPU

From the Gujarati original : G.N. 11546

[1] *Vide* Vol. XXVI, pp. 204-5.
[2] From the postmark

364. LETTER TO HAKIM AJMAL KHAN

March 26, 1925

BHAI SAHEB,

I have received your telegram. Does the money[1] have to be sent in lump sum? I did not say so to the friend[2] who has promised to send it; but there should be no harm if it is paid well in time every month. Please send the reply to the Ashram address. When are you going to Europe? Has there been another riot in Delhi? Who was at fault? I know nothing about it. I heard something only on reaching Madras. I hope you are keeping well.

Yours,
MOHANDAS GANDHI

HAKIM SAHEB AJMAL KHAN
DELHI

From the Urdu original: A. M. Khwaja Papers. Courtesy: Nehru Memorial Museum and Library

365. LETTER TO MATHURADAS TRIKUMJI

Chaitra Sud 4 [*March 28, 1925*][3]

CHI. MATHURADAS,

I have your letter. What you have heard is absolutely incorrect. I made a thorough inquiry in Delhi itself. It is true that a Muslim eloped with a Hindu woman. But neither of the brothers was in any way involved. It is a long story. If you ask me when I go there, I shall explain. The story appearing in *Milap* is wholly false. Neither of the Maulana's nephews has anything to do with it.

There are some things that are worth doing always, while there are other things that should be done only under certain

[1] For the Aligarh Muslim University

[2] G. D. Birla; *vide* Vol. XXVI, pp. 418 and 436.

[3] The postmark bears the date March 29, 1925, in which year *Chaitra Sud* 4 corresponded to March 28.

circumstances. The use of one's writing ability for a good cause is admirable. But it is a crime to use it to promote wickedness.

Blessings from
BAPU

CHI. MATHURADAS TRIKUMJI
93 BAZAR GATE STREET
FORT, BOMBAY

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

366. LETTER TO INDRA VIDYAVACHASPATI

THE ASHRAM, SABARMATI,
March 28 [*1925*][1]

MY DEAR INDRAJI[2],

I am sending you herewith something received from a correspondent. What have you to say regarding the statements made therein? Are there really any editions of the *Satyartha Prakash* which do not contain Chap. XIV about Islam? Was the chapter written or inserted after the death of the Maharshi[3]? And if so, by whom? Gandhiji wants your detailed reply and he thinks only you could enlighten him in the matter.

What is this rioting in Delhi? Newspaper accounts are meagre. We read something whilst we were in Travancore, and have heard nothing more.

Yours sincerely,
MAHADEV DESAI

[PS.]

Please return enclosure with your reply.

From a photostat : G.N. 7207. Also C. W. 4867. Courtesy : Chandragupta Vidyalankar

[1] From the reference to Gandhiji's visit to Travancore, which took place in March, 1925

[2] Son of Swami Shraddhanand

[3] Swami Dayanand

367. LETTER TO MATHURADAS TRIKUMJI

Chaitra Sud 6 [March 30, 1925][1]

CHI. MATHURADAS,

These days I happen to be writing to you daily.

Have two of the enclosed sent to Maulana Shaukat Ali and one to Chi. Vasumati[2]. Vasumati lives on Lamington Road opposite the Powell Building. She has just gone there from Surat.

Give me news about Anand. I shall definitely meet her this time when I go there.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

368. LETTER TO PURUSHOTTAM GANDHI

[After *April 5, 1925*][3]

CHI. PURUSHOTTAM[4],

I received your letter yesterday. I am writing this reply after the morning prayers. How years pass ! I had not realized you were already sixteen. I too wish that you should become devout and brilliant as Hanuman. I am giving you better blessings than you have asked for. I bless you that you may always try to be like Hanuman. Therein lies achievement. We can then feel that we are making whole-hearted effort and for one who feels this there is only joy. Hanuman is an ideal character. Whether we can attain to the ideal depends on many factors. The responsibility of making efforts, however, rests solely on us, and in that rests our striving.

[1] The addressee received the letter on April 1, 1925, in which year *Chaitra Sud 6* corresponded to March 30.

[2] Vasumati Pandit. For Gandhiji's letter to her *vide* Vol. XXVI, p. 435.

[3] The date has been inferred from Gandhiji's blessings for the sixteenth birthday of the addressee who was born on April 5, 1909.

[4] Son of Narandas Gandhi

Radha told me that you thought that I had forgotten you. I am forgetful, no doubt, but I have seen you and listened to your singing so many times that I could not have easily forgotten you. I often think of you and of others whom I can remember. Hopes of a bright future rest only on young people like you.

Blessings from
BAPU

From the Gujarati original : C.W. 914. Courtesy : Narandas Gandhi

369. LETTER TO ANASUYABEHN SARABHAI

[*April 6, 1925*][1]

REVERED ANASUYABEHN,

Today is a silence-day. I continue to have only one meal a day. Just now I have been writing for *Young India*. In the morning we are leaving Amreli. I have to go to Bombay without detraining at Ahmedabad. I shall pass Ahmedabad on Friday night by the Mail. You will no doubt see me at the station. If Ba wants to come to the station bring her.

I went up to Shatrunjaya and came down without being carried. Jamnabehn also did the same thing. I enjoyed the excursion. God is the help of the helpless.

Blessings from
BAPU

Anasuyabehn
Sevashram
Mirzapur
Ahmedabad

From the Gujarati original : G.N. 11544

[1] The date has been inferred from the contents of the letter and from Gandhiji's itinerary.

370. LETTER TO MATHURADAS TRIKUMJI

AMRELI,
Silence Day [*April 6, 1925*][1]

CHI. MATHURADAS,

I am reaching there on Saturday by the Gujarat Mail. I shall be there till Monday at least. Inform Maulana Shaukat Ali so he can talk to anyone he may choose about this. You should also inform Sarojini Devi, so that I do not have to write to her.

Anand, I trust, is well.

Blessings from
BAPU

CHI. MATHURADAS TRIKUMJI
93 BAZAR GATE STREET
FORT, BOMBAY

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

371. LETTER TO KHWAJA ABDUL MAJID

April 13 [*1925*][2]

MY DEAR KHWAJA SAHEB,

Mr. Birla writes to me that he is sending the money to Hakim Saheb[3]. I do not know whether the money has been received there. Please let me know what has happened. I do expect to hear from you now and then and have a report about the progress of the Institution. If the money has not been received, please let me know at once. My permanent address is the Ashram. But you may overtake me earlier by following my tour. I do not know whether anything appears in the papers about my movements. I am never anywhere for more than two days as a rule.

[1] The postmark bears the date April 9, 1925. The silence-day, i. e., Monday, preceding this date fell on April 6.

[2] The year has been inferred from the contents of the letter; *vide* also Vol. XXVI, p. 504.

[3] *Vide* p. 293.

How are you now?

Remember, if you are now without funds, it will be your fault entirely. If the money is not received, give me the dates and I shall see to the money being handed.

My regards to you and Khurshed Begum.

Yours,
M.K. GANDHI

[PS.]

Please see that Mr. Birla's name is not published anywhere as donor.

From the original: A. M. Khwaja Papers. Courtesy: Nehru Memorial Museum and Library

372. LETTER TO JETHALAL G. SAMPAT

SABARMATI,
Chaitra Vad 10 [*April 18, 1925*][1]

BHAI JETHALAL,

You will have informed Lakshmidas of your decision. Only if he agrees should you leave Ramesara. I am going to Bengal in a few days, so I cannot say when we shall meet. I do not even know how long I shall be able to stay at the Ashram.

Vandemataram from
MOHANDAS

From the Gujarati original: C.W. 9840. Courtesy: Narayan Jethalal Sampat

[1] The postmark bears the date "April 19, 1925". *Chaitra Vad 10* in 1925 corresponded to April 18.

373. LETTER TO MATHURADAS TRIKUMJI

Sunday [April 19, 1925][1]

CHI. MATHURADAS,

I have your letter. I am returning the papers about C.P.

The thing about the educational institution is correct. Please settle the matter.

Anand can take service as long as she wishes.

My health is all right. I did not get fever again.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

374. TELEGRAM TO KANTIPRASAD C. ANTANI

SABARMATI,
April 20, 1925

KANTIPRASAD ANTANI
ANJAR

TILL TWENTY-SEVEN ASHRAM AND BOMBAY. MAY JUNE BENGAL.

GANDHI

Purusharthi Kantiprasad, pp. 72-3

[1] The addressee received the letter on April 20, 1925. The Sunday preceding this date fell on April 19.

375. LETTER TO MATHURADAS TRIKUMJI

TITHAL,
Vaishakh Sud 1 [*April 24, 1925*][1]

CHI. MATHURADAS,

Please have the enclosed letter passed on to Maulana Saheb. The letter of the playwright is not indicative of the tolerant attitude of Hinduism; it is indicative of his cowardice. I find the attack on him unbearable. I have read only two articles. Who knows how many such articles have been published and where.

I am enjoying the change of air at Tithal. I came here yesterday morning. I shall reach there on the 28th.

Anand must be calm. If she is having even the slightest fear of death, it should be removed.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

376. LETTER TO MATHURADAS TRIKUMJI

Vaishakh Sud 2 [*April 25, 1925*][2]

CHI. MATHURADAS,

I have decided to leave by the fast train on Monday night. So I shall reach Grant Road at 5 a.m. Inform Maulana Saheb and Shuaib. This time neither you nor they should come to the station. I shall alight at Gamdevi.

Blessings from
BAPU

CHI. MATHURADAS TRIKUMJI
93 BAZAR GATE STREET
FORT, BOMBAY

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] The addressee received the letter on April 25, 1925. The date has been inferred from the reference to Gandhiji's reaching Tithal the previous day. He arrived at Tithal on April 23.

[2] The postmark bears the date "April 26, 1925", in which year *Vaishakh Sud 2* corresponded to April 25.

377. LETTER TO V. G. CHERTKOV

SABARMATI,
April 26, 1925

DEAR FRIEND,

I thank you for your greetings of 28th February, 1924. I was then unable to write to you. I hope you will keep me acquainted with Tolstoyan activities in Russia and condition of things in general.

Yours sincerely,
M. K. GANDHI

From a photostat : C.W. 11077. Courtesy : Tolstoy State Museum, Moscow

378. LETTER TO ANASUYABEHN SARABHAI

CALCUTTA,
Monday [May 4, 1925][1]

REVERED ANNASYABEHN,

I am quite well. Satis Babu[2] has made more than adequate arrangements and spent a lot of money. It is all because of Bhai Shankerlal's letter. I wish he had not written so elaborately. There have to be limits to the arrangements one gets up. But this I write only to tell you that I am being fully looked after. The weather is excellent. There is no sickness. I wish you to go to Nainital. It will be good if Bhai Shankerlal can also go there or somewhere else.

Blessings from
BAPU

[PS.]

I returned from Faridpur today.

From the Gujarati original : G.N. 11545

[1] From the postmark. May 4 in 1925 was a Monday.
[2] Satis Chandra Das Gupta of Khadi Prathisthan, Sodepur

379. LETTER TO MATHURADAS TRIKUMJI

Vaishakh Sud 11 [May 4, 1925][1]

CHI. MATHURADAS,

I have your letter. I think you need a change of air if only for a short time. There is the problem of Harikishen. But if you can manage, you must steel your heart and go at least for a week, even if it is only to Matheran. I am being looked after very well here. Do not worry at all. Keep writing to me.

Blessings from
BAPU

CHI. MATHURADAS TRIKUMJI
93 BAZAR GATE STREET
FORT, BOMBAY

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

380. LETTER TO KHWAJA ABDUL MAJID

148 RUSSA ROAD, CALCUTTA,
May 5, 1925

DEAR KHWAJA SAHEB,

I wrote to you some time ago to ask you whether you had the money that I was to collect and what decision had ultimately been arrived at.[2] I have to enquire this of you again. I understand that the money has been paid over at Hakimji's. Pray remember me to Khurshed Begum.

Yours sincerely,
M. K. GANDHI

KHWAJA SAHEB ABDUL MAJID
NATIONAL MUSLIM UNIVERSITY
ALIGARH

From the original : A. M. Khwaja Papers. Courtesy : Nehru Memorial Museum and Library

[1] From the postmark. *Vaishakh Sud 11* corresponded to this date in 1925.
[2] *Vide* pp. 297-8.

381. LETTER TO ANASUYABEHN SARABHAI

Vaishakh Vad 3 [*May 10, 1925*][1]

REVERED ANASUYABEHN,

I write this from Chandpur on Sunday evening, after starting silence. Do not worry about me. Satis Babu is with me. He looks after me well. We have taken many small things with us. A doctor is also with us. I am quite comfortable. I will keep writing.

Blessings from

BAPU

From the Gujarati original : G.N. 11547

382. LETTER TO MATHURADAS TRIKUMJI

Vaishakh Vad 10 [*May 17, 1925*][2]

CHI. MATHURADAS,

I have your letter. I hope you have fully regained your health by now. Here is how I would define a Brahmin deserving the gift of a cow.

A poor man who can maintain a cow and who is in need of a cow.

An institution which maintains cows and provides cheap milk to the poor.

In Bombay such a Brahmin is not to be found. There are no facilities for rearing cows in Bombay. So ultimately you will have to give only cash. I would advise you to give out on interest the money kept aside for a good cow. If my activities prosper you can then make donations to me. If not we shall think about giving it to a deserving institution.

Blessings from

BAPU

[1] The date has been inferred from the fact that Gandhiji was at Chandpur on May 10, 1925, which was a Sunday.

[2] The postmark bears the date "May 19, 1925", in which year *Vaishakh Vad 10* corresponded to May 17.

[PS.]

I had a certain claim over Anand[1], hadn't I?

CHI. MATHURADAS TRIKUMJI
93 BAZAR GATE STREET
FORT, BOMBAY

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

383. LETTER TO KHWAJA ABDUL MAJID

May 18, 1925

DEAR KHWAJA SAHEB,

I had your wire, not the promised letter. I do hope you will keep me informed of how things are shaping. I shall owe it to the donor to tell him something about the institution.

How are you feeling now?

Yours sincerely,
M. K. GANDHI

KHWAJA SAHEB ABDUL MAJID
NATIONAL MUSLIM UNIVERSITY
ALIGARH

From the original : A. M. Khwaja Papers. Courtesy : Nehru Memorial Museum and Library

384. LETTER TO RAMDAS GANDHI

May 25, 1925

CHI. RAMDAS,

I am encolosing herewith the letter you wanted to be returned.

You must have read the story of Nanda.[2] Meet poet Hansraj, and ask him to read that story twice or thrice, and then compose a poem about it. I wish to publish the poem if it comes out well. If he finds the task beyond his capacity, let me know. The purpose is to sing it from house to house and also among the untouchables.

[1] Who had died on April 25, 1925; *vide* also Vol. XXVII, p. 125.

[2] Which appeared in *Navajivan*, 10-5-1925, under the title "Untouchable Saint Nanda"; *vide* Vol. XXVII, pp. 72-3.

There has been no letter from you now for almost a week. I am in Calcutta today. I shall be going to Burdwan either tomorrow or this evening. I shall return here by the 27th for the Committee[1] meeting. My health is fine.

Blessings from
BAPU

[PS.]

I had preserved one of your letters for some purpose. Reading it again today, I realize that you have completed 29 years. I have not noted the birthday of any of you brothers, hence I rarely think about such things. Growing in age means having one's life shortened. It means so many days or years less for endeavour. Is it something to be sorry for or to be happy about? One can take it either way. Happiness and sorrow are the same. Or they are echoes of one's mind. But you have put them to good use. You have grown in self-restraint. May God keep you happy and in peace and may He grant you a long life.

BAPU

From the Gujarati original : Ramdas Gandhi Papers. Courtesy : Nehru Memorial Museum and Library

385. LETTER TO SAROJINI NAIDU

SANTINIKETAN,
May 30, 1925

DEAR MIRABAI,

I have your letter as also your telegram. Your description of your place is so enchanting that you make me jealous. May the rest there restore you to tolerable health. I suppose it is useless to hope for complete restoration in your case.

Everybody felt like you the non-necessity of attending the W.C. So there was only Dr. Varadarajulu[2] besides Jawahar and myself. All the same I pardon you for not coming. The rest you are giving yourself is absolutely necessary. You want me to call a meeting of 12 representatives. I do not see the utility at present. No one wants unity of the heart for no one wants

[1] Congress Working Committee; *vide* also the following item.
[2] Dr. Varadarajulu Naidu

to sacrifice anything. You cannot force on a people what they are not ready for. But you evidently believe in the present possibility of achieving it. If you or anyone else calls such a meeting, I would gladly attend. I must not lead.

If girls are bolder with me than boys it is because the former respond more quickly to my call. But I shall make no distinction and therefore send love to both and you also, on condition that you get well quickly.

Yours,

M. K. GANDHI

From the original: Padmaja Naidu Papers. Courtesy: Nehru Memorial Museum and Library

386. LETTER TO KHWAJA ABDUL MAJID

ON TOUR,
May 30, 1925

DEAR KHWAJA SAHEB,

I have your letter at last. I hope you will be able to transfer to Delhi without any difficulty. I suppose it is better for you to issue your appeal after the transfer. I am afraid you may not enter the Councils whilst you are doing the University work.

Yours sincerely,

M. K. GANDHI

KHWAJA SAHEB ABDUL MAJID
NATIONAL MUSLIM UNIVERSITY
ALIGARH

From the original: A. M. Khwaja Papers. Courtesy: Nehru Memorial Museum and Library

387. LETTER TO SHANKERLAL BANKER

Saturday, Jeth Sud 7 [May 30, 1925][1]

Correct mistakes and read.

BHAI SHANKERLAL,

I have your letter. Do not worry about the length. The Working Committee did not meet after all. Only three members[2] were present. I have acquainted myself with Dr. Naidu's view. I shall also know Deshbandhu's view since I shall be meeting him in Darjeeling. Regardless of the outcome you should carry on the work without worrying. We must not worry about anything when we are doing our duty.

I have sent a telegram to Arjun Lal Sethi that the Working Committee could not meet, but that I am willing to give my personal view. He must convey whatever he has in mind within a week. It is planned to convene another meeting of the Working Committee. We will at least manage the quorum. I shall ascertain the views of other members before that. Do not worry about the authority of the Board. Let me worry about it. Do not be perturbed by the fact that the solution of the Ajmer imbroglio will take a little time. You can certainly open any shop, etc., you wish to have in Ajmer. Let him appeal against it if he wants. He will surely not stop any work by resorting to physical force? Who can stop you from working in Jaipur and other such places? It is also Dr. Naidu's view that the Board can do any independent (khadi) work that it chooses. Provincial Khadi Boards cannot make appointments without consulting the Committee. We do not have much to do with the Provincial Board. Who is connected with the shop opened in Bombay? You can extend your activities in Rajputana as much as you wish without the intervention of the Provincial Board. That is also Jawaharlal's view. Even then, you need not do it if you do not feel strong enough. You may consult me again if you want.

There is nothing at all to be done if Sethiji abuses Jamnalalji. He was at one time a dependent of Jamnalalji. The abuses

[1] Inferred from the contents of the letter. In 1925 *Jeth Sud 7* corresponded to this date, a Saturday.

[2] Viz., Gandhiji, Jawaharlal Nehru and Dr. Varadarajulu Naidu; *vide* p. 305.

from a dependent do not have to be answered. Nor need there be any angry reaction. That is Sethiji's nature. It would be good for you to live in solitude for a few days. If nothing else, you may come to me for some days and also talk things over.

If Jawaharlal did not have to go to Dalhousie the Committee could have been called in July.

I am at Santiniketan today. I shall reach Calcutta on Tuesday. The same day I shall leave for Darjeeling for a three-day stay. It is not possible to spare more days for Darjeeling. My health is fine. I had a long talk with the Poet today — four hours. It is very likely he will start plying the charkha. In any case he will not oppose it. We are meeting again. I have built great hopes on Bengal. You will see it from my articles in *Young India*.

Take good care of your health. I am also going to Assam for 10 or 12 days.

Blessings from
BAPU

[PS.]

I am not revising this letter. It is time to go to bed. I may not write a separate letter to Anasuyabehn. She will have all the news from this.

From the Gujarati original: S.N. 32692

388. LETTER TO SHANKERLAL BANKER

Sunday [*May 31, 1925*][1]

DEAR SHANKERLAL,

I forgot to mention one thing in my letter yesterday. The orphanage needs to raise a loan of Rs. 10,000. They give 9 per cent interest. If they give a guarantee and mortgage their land would there be any difficulty about the Board lending them that amount? They are willing to agree to whatever conditions we lay down. The value of the land along with the building is definitely more than Rs. 10,000. Please consider the matter and let me know at your earliest. If you think it proper to reply telegraphically, do so. Between Wednesday and Friday I shall be at Darjeeling.

Blessings from
BAPU

From the Gujarati original: S.N. 32691

[1] From the contents. Gandhiji was in Darjeeling from June 3, 1925, a Wednesday, to June 6, 1925.

389. LETTER TO RAMDAS GANDHI

DARJEELING, BENGAL,
June 5, 1925

CHI. RAMDAS,

I get your letters regularly. I write this with the mountains of Darjeeling in front of me. It pricks me that you are not here to share with me the view. But I derive satisfaction from the thought that you are enjoying the scenery there and that it gives you peace. What profit talking about the Himalayan scenery to one on death-bed? Only the sight of bread will satisfy the hungry. Therefore true scenery for a person is that which satisfies the mind. What effect can the scenic beauty have on the thousands of Gurkhas staying here? They do not even see it. It is my blessing and my prayer that you may find complete rest and peace there.

I had written that as a general rule when we had a difference of opinion with our superior officers, we should obey the officers. I had written this with Devchandbhai[1] in mind. He is in charge of the work there. You have asked for double the quantity of cotton. If Devchandbhai does not agree, do not be disheartened. Accept his decision cheerfully. Thus alone can an individual or a nation rise.

There are occasions when one must seek forgiveness not from another but from one's inner self. The transformation in the heart can cause miracles. Sometimes seeking forgiveness does harm rather than good. If I have still not made you understand this do ask me. Harilal sees me often. I meet him and talk to him very gently. I do not worry. There is a sentence in the *Gita* which means that one cannot change one's nature by force. Our duty is to try to remove our faults. To be lethargic in that is sin. We may only make the endeavour, leaving the fruit of it in the hands of God. Therefore, renouncing the desire for the fruit, we should act.

Now there is no part of your letter left unanswered. I am not sending blessings to Ch. Jaisukhlal, etc. That does not mean

[1] Devchand Parekh

that they do not have my blessings. They certainly do. It is unnecessary to write.

Blessings from
BAPU

[From Gujarati]
Motana Man, pp. 29-30

390. LETTER TO MATHURADAS TRIKUMJI

Jeth Sud 14, Saturday [June 6, 1925][1]

CHI. MATHURADAS,

Efforts have been made to get money from Badrul. But there has been no success. Something will certainly come from Naik in the end. A sum of Rs. 4,000 has so far been received from him. Instructions have been sent that this should be paid to the Committee there. Shuaib has been entrusted with the task of collecting money from these two sources. Keep in touch with him.

You will have regained your health. What is the condition of your nephew?

We are at Darjeeling. We shall leave Darjeeling on Tuesday.

Blessings from
BAPU

MATHURADAS TRIKUMJI
93 BAZAR GATE STREET
FORT, BOMBAY

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] From the postmark

391. LETTER TO BRIJKRISHNA GURTOO

June 8, 1925

DEAR FRIEND,

I have read your circular letter. You do not seem to have seen any of the cruelties yourself. Unless there are proved specific instances, it is useless for me to give currency to the allegations. The cruelty appears to me to be too horrible to believe.

Yours sincerely,
M. K. GANDHI

SJT. BRIJKRISHNA GURTOO
VAKIL OF LUCKNOW
SOLON
SIMLA DISTT.

From a photostat: G.N. 10843

392. LETTER TO KHWAJA ABDUL MAJID

June 14, 1925

MY DEAR KHWAJA SAHEB,

Panditji[1] has written to me about you and sent me your letter to him. You must not saddle the whole responsibility on me. I am but a humble co-worker with you about the Jamia. You know better than I do what should be done. If you consider that consistently with the interest of the Jamia, you can and should contest the Council of State election, you should not hesitate to say and do as you feel. I have simply given my opinion of what I should do in your place. If you must consult friends, you should consult Hakimji, Dr. Ansari and if you don't mind, the Ali Brothers. As a matter of fact I am no judge in this matter. But you and the other friends must know the thing better than I ever can.

Whatever you do, let it be your decision and not mine, please.

[1] Motilal Nehru; *vide* also Vol. XXVII, pp. 240-1.

My regards to you and Khurshed Begum.

Yours sincerely,
M. K. GANDHI

KHWAJA SAHEB ABDUL MAJID
JAMIA MILLIA
ALIGARH

From the original: A. M. Khwaja Papers. Courtesy: Nehru Memorial Museum and Library

393. LETTER TO RAMDAS GANDHI

Wednesday, June 17, 1925

CHI. RAMDAS,

I am waiting for a train at Khulna. On reaching Khulna from Barisal by steamer I received a telegram that Deshbandhu Das[1] was no more. I am deeply shocked; because we had come very close at Darjeeling[2]. My anguish has a selfish cause. But it is there and I am not able to get over it. I have sent a few telegrams.[3] After debating whether I should eat or fast I came to the conclusion that it would be proper to eat. And then of course there was the meeting here. I attended it.[4] But for that meeting I would have gone straight to Calcutta. At the meeting I broke down although I did my best not to. After that I had no desire left to write. So I span. Spinning brought comfort. Then I bathed and ate. Then the post was brought. It included your letter and many others. I went through them. And now I have sat down to write to you, because this is the most convenient time.

It means a lot to me that you have started taking interest in the work there. May that interest continue. Try to read the *Gita* occasionally, and if possible regularly. Even if you read only two verses you must read them along with the meaning.

Your report about Kundla is interesting. If you overcome your fear, you will see that you have a lot of strength.

In view of the above circumstances you may take it that I shall be in Calcutta for the time being. I shall write more from there.

[1] Chitta Ranjan Das had passed away at Darjeeling on June 16, 1925.

[2] Where Gandhiji had stayed with C. R. Das from June 3 to June 6, 1925; *vide* Vol. XXVII, pp. 354-61.

[3] *Vide* Vol. XXVII, pp. 245-7.

[4] *Vide* Vol. XXVII, pp. 249-52.

Only this much for now.

Blessings from
BAPU

[PS.]

Surendra's letter is worth reading. I am sending it to you. You may tear it up after reading.

From the Gujarati original: Ramdas Gandhi Papers. Courtesy: Nehru Memorial Museum and Library

394. LETTER TO SAROJINI NAIDU

MIDNAPUR,
July 6, 1925

MY DEAREST MIRABAI,

I have your letter of sweet rebuke. May your striving succeed. Do you think that I am wilfully holding back? Nothing will keep me, not even you, from a forward movement when I have the call from within. Do I not remember those pearl drops you shed from your big eyes when you peremptorily asked me to go to the Punjab? I could not go then. But I did not stop a moment when I felt the call. No doubt those hot tears had their inevitable melting effect on some snowy parts lurking unconsciously within me. By all means therefore continue to strive and deliver your non-violent blows. I shall never misunderstand you or be angry with you. I want you to act on me. Believe me, I am as impatient as you are to go forward. I feel that we are going forward, appearances to the contrary notwithstanding. Only I have not the immediate hope of 1921. That was a new birth and the joyous hope of it. Today the hope is there but it is based on mature experience and calculation. However I am watching every movement in the Indian sky. Above all I am praying. Yes, the self-deprecation is there. We do need to be humble and purify ourselves.

Your estimate of Deshbandhu is perfect. I am thankful to God for those precious days at Darjeeling. Having put the cup to my lips cruel fate has dashed it before me as if to mock me.

With love to you and Padmaja,

Yours sincerely,
M. K. GANDHI

[PS.]

My right hand refuses to work any more after a good day's labour. Hence this effort with the left hand.

Are you coming on 16th?

From the original: Padmaja Naidu Papers. Courtesy: Nehru Memorial Museum and Library

395. LETTER TO ANASUYABEHN SARABHAI

MIDNAPUR,
Ashadh Vad 1 [*July 7, 1925*][1]

CHI. ANASUYABEHN,

I have overworked my right hand, so I am using the left hand. You will get an idea of my preoccupations from *Navajivan* and *Young India*. I have now resumed the unfinished tour of Bengal. It will be completed in eight days.

A woman gave me a present. It will be fitting to send it to you. Hence I do so.

My entire programme has become disarranged for the present. So I cannot write anything about my movements with certainty. I shall be here the whole of this month. The programme afterwards will be finalized after the 16th.

I hope you and Shankerlal are keeping well. This time neither Mahadev nor Krishnadas is with me. I have left Mahadev behind for the collection of funds and have sent Krishnadas for improving his health.

Blessings from
BAPU

[PS.]

Satis Babu is with me.

From the Gujarati original: S.N. 32788

[1] In 1925 Gandhiji was in Midnapur on this date which corresponded to *Ashadh Vad 1*.

396. LETTER TO MOTILAL ROY

July 13, 1925

DEAR MOTI BABU[1],

I have just got your letter. I am off again tomorrow morning. The whole of the week I shall be very busy. Could you please come or send Nirmal Babu Tuesday next week early morning, say, 7 a.m.?

Yours sincerely,
M. K. GANDHI

From a photostat: G.N. 11018

397. LETTER TO RAMDAS GANDHI

Monday, Shravana Sud 6, July 27, 1925

CHI. RAMDAS,

I have stopped writing with the right hand altogether. I shall give it rest and see. There is no reason at all to worry.

I had asked you if you were getting the *Ashram Samachar*. Even though there is no reply from you, I am sending you the issues lying with me.

You have now begun to figure in the press. I am sending the enclosed cutting for your amusement. May your present work bring you perfect inner peace and may you have a long and healthy life. In your spiritual growth lies my own spiritual growth; because some of my notions of spiritual growth rest on the growth of you four brothers. There can be a mistake in my calculations, but so far my predictions have proved correct. I do not believe at all that the children of virtuous parents must necessarily be sinful. I am experiencing my four states in you four brothers. I have here given expression to a subtle thought and told you of a rule of the world. Do ask me if you have not understood that rule. There is no need for you to think too much about it. The knowledge of that rule has a limited use. That is precisely why all religions have given greater importance to action inspired by devotion.

[1] Of the Pravartak Sangh, Chandranagore

You may take it that I shall be here till the 31st of August. Ten lakh rupees[1] cannot be collected without my presence here and if that does not happen, Bengal will lose its good name. I shall be going to Bihar in September. I shall be able to go to the Ashram. I shall definitely be in Bombay on October 1.

Jamnadas is still here. A young Chinese is also here. He seems very polite and industrious. He has come to me as Santiniketan could not accommodate him. He will go to the Ashram with Jamnadas.

Blessings from
BAPU

From the Gujarati original: Ramdas Gandhi Papers. Courtesy: Nehru Memorial Museum and Library

398. LETTER TO ANASUYABEHN SARABHAI

Shravana Vad 7 [*August 10, 1925*][2]

CHI. ANASUYABEHN,

I got your letter along with the *rakhadi*. *Rakhadi* signifies protection which I always get from you. May God bless you.

I am not able to cope with my Gujarati correspondence with my left hand. Every Monday I want to write to you and Ramdas after I have done with writing for *Navajivan* but the *Navajivan* work takes me late into the night. I am writing this at 8.30 p.m. There is plenty to do. For the English work, however, there are for the present many helpers.

I missed you a lot in Jamshedpur. It is a city of workers, isn't it? Mr. Ratan Tata did not give us any trouble. He immediately accepted our demands. You will read more about this in the newspapers.[3]

I was weighed in the hospital there. You will be glad to know that I weighed eight stone. That means I eat as much as I used to at the Ashram. I can even regain my original weight. For me, however, even my present weight is more than enough.

Now I shall have to reach Bombay by September 4. I have to preside over Dadabhai's[4] anniversary which falls on the 4th.

[1] For the All-India Deshbandhu Memorial Fund; for Gandhiji's appeal for it, *vide* Vol. XXVII, pp. 275-7 and 400-3.

[2] From the contents of the letter. *Shravana Vad 7* in 1925 fell on August 10.

[3] *Vide* Vol. XXVIII, pp. 55-6.

[4] Dadabhai Naoroji

After that I shall visit the Ashram for two to four days. I have to reach Bihar by September 12.

Shankerlal was in indifferent health while here. I hope he is all right now. Tell him to take proper care of himself.

I understand about Bhai's signature. I will not insist even on your signature. I can understand your point of view.

I shan't write more.

Blessings from
BAPU

From the Gujarati original: S.N. 32835

399. REMARK IN VISITORS' BOOK

August 20, 1925

It has been a privilege to be able to visit this asylum[1].

M. K. GANDHI

From a photostat: G.N. 11017

400. A TESTIMONIAL

August 28, 1925

F. N. GOOPTU & Co.,

It has been a great pleasure to me to be able to visit this pencil and penholder factory. I was delighted to be informed some of the machines were designed and made in this factory. I wish this national enterprise every success.

M. K. GANDHI

From a photostat: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] Leper Asylum, Cuttack

401. LETTER TO RAMDAS GANDHI

September 6, 1925

CHI. RAMDAS,

I have received your letter. I think I have already written to you about the Sangh. Having a Sangh means getting people together. It is your job to collect people, if God grants you satisfaction there and if you can concentrate on the work. You have the capacity to attract people. It is on people that the Sangh must depend. If the Sangh is created and people devote themselves to it, other people will be drawn to it. But the basis is still people. I have already written to you to this effect.

What you have written about irregularity, etc., is correct. I intend to discuss that part of it in *Navajivan*. Maybe it can be done next week. I have no doubt at all that there is nothing sinful in having a fashionable hair-style. In the case of such external actions, the sin lies in the intention, not in the act. A thing done with an innocent heart is never sinful. Of course, with regard to such behaviour it has been said that even if an act is pure, it should be abandoned if it incurs popular disapproval. For instance, the solar hat is absolutely harmless. It has many advantages in the summer. Nevertheless, I feel that if people do not approve of it, it should not be worn. I do not object to people wearing that headdress but I do wish that they should respect popular sentiment.

Chi. Harilal came to the station. Then I went back to Faridpur. I returned today, that is, on Monday. He may come here tomorrow.

I am in good health. Don't worry at all.

Blessings from
BAPU

[PS.]

I am sending you the letter I have received from Fulchandbhai. Read it, then give it to Ramjibhai Jaisukhlal to read and then destroy it.

From the Gujarati original: Ramdas Gandhi Papers. Courtesy: Nehru Memorial Museum and Library

402. LETTER TO MOTILAL ROY

September 15, 1925

MY DEAR MOTI BABU,

I have carried your letter with me so as to remind me that I must send you a line. Do please keep me informed of your doings and happenings there. I am in and about Bihar till the end of October. My address will be Patna during the Bihar tour. I reach Patna on 19th and shall be there till 24th.

Yours sincerely,
M. K. GANDHI

From a photostat: G.N. 11019

403. REMARKS IN VISITORS' BOOK[1]

Bhadra Krishna[3], September 17, 1925

I wish this institution to progress in every way. It has made a good impression on me. I hope more knowledge will spread through the plying of the spinning-wheel.

MOHANDAS GANDHI

[From Hindi]

Autobiography of a Yogi, p. 465

404. TELEGRAM TO MATHURADAS TRIKUMJI

BANKIPORE,
September 19, 1925

MATHURADAS TRIKUMJI
93 BAZAR GATE
BOMBAY

AM GLAD HE IS GONE. COMFORT WIDOW MY BEHALF.

BAPU

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] Gandhiji wrote this when he visited the Brahmacharyashram of Swami Yogananda of Ranchi.

405. LETTER TO MOTILAL ROY

PATNA,
September 22, 1925

DEAR MOTI BABU,

Do you not think that pure khaddar does not sell because you are still selling half-khaddar? When you give your buyer the choice, he will take what he is more used to. Everyone who has tried to sell both has failed. If you are convinced of the error or the fallacy of half-khaddar, you must give up the latter at all cost.

Yours sincerely,
M. K. GANDHI

From a photostat: G.N. 11020

406. LETTER TO MATHURADAS TRIKUMJI

Ashwin Sud 11 [September 28, 1925][1]

CHI. MATHURADAS,

Meet the lady[2] on the date she mentions, help her disembark and send her to Sabarmati. She must get off at Ahmedabad. Send a wire about her arrival to the Ashram. The lady has written many letters.

Keep this letter safe. You may send it to Mahadev if you like after taking down the name and the address. Or, you may send it to him later.

Enrol members for the Charkha Sangh. Also collect money. Collect money for cow-protection work too.

Blessings from
BAPU

[1] The year has been inferred from Gandhiji's itinerary mentioned in the letter. In 1925, *Aashwin Sud 11* corresponded to September 28.

[2] Madeleine Slade, later known as Mirabehn, was scheduled to arrive at Bombay on November 6, 1925.

[PS.]

I shall leave Patna on the 30th. I shall leave Bihar on the 15 and reach Bombay on the 20th. On the 20th I shall board the steamer for Mandvi.

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

407. LETTER TO HARIBHAU UPADHYAYA

Ashwin Krishna 4 [*October 5, 1925*][1]

BHAI HARIBHAU,

I told Jamnalalji that I had replied to your letter. Now I have a feeling that I have not done so. If suitable arrangement can be made about *Navajivan* I would like you to do khadi work in Rajasthan. More when we meet.

Blessings from
BAPU

From the Hindi original: Haribhau Upadhyaya Papers. Courtesy: Nehru Memorial Museum and Library

408. LETTER TO MOTILAL ROY

October 10, 1925

DEAR FRIEND,

I thank you for your good wishes. I would like you to correspond with Satis Babu about khaddar.

Yours sincerely,
M. K. GANDHI

SJT. MOTILAL ROY
PRABARTAK SANGH
CHANDRANAGAR

From a photostat: G.N. 11021

[1] From the postmark

409. LETTER TO VASUMATI PANDIT

Diwali [*October 17, 1925*][1]

CHI. VASUMATI,

I expected a letter from you today also but got none. Keep writing to me. Try to remember and understand the prayer of Draupadi which we recite daily at the women's meeting. I very much feel like writing but just now I must not. I shall think over it after I receive the reply to my letter. Take care of your health.

Blessings from

BAPU

From a photostat of the Gujarati: S.N. 9309. Also C.W. 549. Courtesy: Vasumati Pandit

410. LETTER TO VASUMATI PANDIT

Kartik Sud 3 [*October 20, 1925*][2]

CHI. VASUMATI,

I write this on a moving train. I have your letter. It will be a relief when the problem in Bombay is solved. You cannot afford to spoil your health. Those who have faith in God will never worry because God is there in all His greatness to do all the worrying. Why should we carry His burden?

Ask Ramdas to give you whatever you want. Hasn't a sister a right to ask anything of her brother? You can most certainly receive anything from me. Participate as much as possible in every activity of Ramdas and learn everything you can. Mix with other women and try to understand their difficulties. This letter will be posted from Bombay.

Blessings from

BAPU

From a photostat of the Gujarati: S.N. 9340. Also C.W. 585. Courtesy: Vasumati Pandit

[1] The reference to prayer at the women's meeting would indicate that the addressee at the time was staying at the Sabarmati Ashram. This was in 1925, when Diwali fell on October 17.

[2] The year has been inferred from the contents. In 1925 *Kartik Sud 3* corresponded to October 20.

411. TELEGRAM TO MATHURADAS TRIKUMJI

BHUJ,
November 3, 1925

MATHURADAS
93 BAZAR GATE STREET
BOMBAY

TAKE PERINBEN[1] OR NARGISBEHN[2] WITH YOU MEET SLADE[3]. UNLESS THEY CAN HOUSE HER FOR DAY TAKE HER HOTEL. SEND SAME DAY AHMEDABAD.

BAPU

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

412. SILENCE-DAY NOTE TO MIRABEHN

[On or after *November 9, 1925*][4]

God is great and He will help you and protect you. It is nothing that we err if we know how to mend. And that, thank God, you have done never to go back. You have come nevertheless to face storms but they are all bracing. May they make you powerful and a fit instrument of service.

From the original: C.W. 5448. Courtesy: Mirabehn. Also G.N. 9450

[1] &[2] Perin Captain and Nargis Captain, grand-daughters of Dadabhai Naoroji

[3] Mirabehn, *vide fn.* 2, p. 320.

[4] Mirabehn arrived in Ahmedabad on November 7, 1925. The silence-day, i.e., Monday, following this date was November 9.

413. LETTER TO ROMAIN ROLLAND

SABARMATI,
November 13, 1925

DEAR FRIEND,

I have your very kind letter.[1] Miss Slade quickly followed it. What a treasure you have sent me! I shall try to be worthy of the great trust. I shall leave no stone unturned to assist her to become a bridge between East and West. I am too imperfect to have disciples. She shall be a fellow-seeker with me and as I am older in years and therefore presumably in spiritual experience, I propose to share the honour of fatherhood with you. Miss Slade is showing wonderful adaptability and has already put us at ease about herself.

I must leave the rest to be told you by Miss Slade whom I am asking to tell you all about a French sister who came to the Ashram just a few days before she came.

Yours sincerely,
M. K. GANDHI

Romain Rolland and Gandhi Correspondence, pp. 50-1

414. LETTER TO PADMAJA NAIDU

Novermber 14, 1925

MY DEAR PADMAJA,

Mother is here today to see how I look after the Cutch tour. She tells me this should reach you on your birthday. This, therefore, comes to you charged with all the love I am capable of bearing towards you. And you know what that love is. Are you going to behave yourself and be strong? You have to help mother in her labours next year.

[1] Referring to Mirabehn, the addressee in his letter dated October 1, 1925 had written: "....I am sure you will find in her one of your most staunch and faithful disciples. Her soul is full of admirable energy and ardent devotion; she is straightforward and upright. Europe cannot offer a nobler or more disinterested heart to your cause. May she bear with her the love of thousands of Europeans, and my veneration."

With love,

Yours,
BAPU

[PS.]

My right hand refuses to work. Hence this is written with the left.

M.K.G.

From the original: Padmaja Naidu Papers. Courtesy: Nehru Memorial Museum and Library

415. TELEGRAM TO MATHURADAS TRIKUMJI

SABARMATI,
November 23, 1925

MATHURADAS TRIKUMJI
93 BAZARGATE
BOMBAY

DEAR SON KEEP CHEERFUL. AVOID CROWD AROUND. MAHADEV LEAVING TONIGHT.

BAPU

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

416. TELEGRAM TO MATHURADAS TRIKUMJI

AHMEDABAD,
November 23, 1925

MATHURADAS TRIKUMJI
93 BAZARGATE
BOMBAY

SORRY MAHADEV CANNOT COME. HE HAS SUDDENLY DEVELOPED FEVER.

BAPU

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

417. LETTER TO MATHURADAS TRIKUMJI

Monday [November 23, 1925][1]

CHI. MATHURADAS,

I am under pressure, so I am writing with the right hand. You must have received my express telegram earlier.[2] But when do things happen as man would wish? It is now five o'clock. As I eat, Mahadev says he is shivering. He is getting fever. It is already 100° F., so how can I send him? It seems hardly any use sending Devdas. You do not need nursing; you need Mahadev's company. If you need Devdas, send me a telegram.

God will always do good. Do not worry. Do your best and concentrate on the *Gita*.

Going by Nargisbehn's letter and Chhagnalal's talk I had decided to send Mahadev. Do not try to write to me yourself. But somebody should always write to me.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

418. TELEGRAM TO MATHURADAS TRIKUMJI

November 24, 1925

MATHURADAS TRIKUMJI
93 BAZAR GATE
BOMBAY

SWAMI[3] LEAVING TONIGHT STEAD MAHADEV. CHEER UP. BLESSINGS.

BAPU

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] The addressee received this letter on November 24, 1925. The Monday preceding this date fell on November 23.

[2] Gandhiji was anxious about the health of the addressee who was suffering from tuberculosis; *vide* the preceding two items and Vol. XXVIII, p. 453.

[3] Swami Anand

419. A SILENCE-DAY NOTE

[On or before *November 24, 1925*][1]

It is not usual for me to allow such things to appear in the pages of *Young India*. Though much as I value the opinion of so great and so good a writer as Romain Rolland, I cannot afford to print his certificates. But an accident is responsible for the publication of the foregoing as also premature introduction to the reader of Mirabai as we in the Ashram call Miss Madeleine Slade, more for the sake of the convenience of children and those many who do not know English than for anything else. As an Indian name had to be chosen the one that best describes Miss Slade's aspirations was chosen. The accident happened this way. As Mirabai was sitting by my bedside spinning her *takli* which she learnt the moment she took it in her hand, she pleadingly asked, "Can I not render some service to you during your fast?" "Oh yes, you can edit *Young India* for me this week," I replied smilingly. She said, "If you mean seriously I take up the challenge." And an old man of India was beaten by a mere English girl. She had to share the responsibility with Mahadev Desai for editing the current issue. Hence the foregoing advertisement. I had not the heart to reject it. Let the reader know that I had not the strength to give anything original in its place. I was loath to replace it with an admirable extract from Mr. Page's pamphlet[2], which has been crowded out this week.

From the original: C.W. 5445. Courtesy: Mirabehn. Also G.N. 9147

[1] From the reference to Gandhiji's fast which began on November 24, 1925

[2] On the causes of World War I. For Gandhiji's remarks on the pamphlet published in *Young India* in 21 instalments, *vide* Vol. XXIX, pp. 275-6.

420. TELEGRAM TO MOTILAL NEHRU

AHMEDABAD,
November 27, 1925

PANDIT MOTILAL NEHRU
ALLAHABAD

YOUR LETTER RECEIVED. GLAD KAMALA GONE LUCKNOW. DO NOT DISTURB PROGRAMME BECAUSE OF FAST WHICH BREAKS TUESDAY.

GANDHI

From the original: Motilal Nehru Papers. Courtesy: Nehru Memorial Museum and Library

421. LETTER TO MATHURADAS TRIKUMJI

SATYAGRAHA ASHRAM, SABARMATI,
Magshar Sud 12 [*November 27, 1925*][1]

CHI. MATHURADAS,

I am kept posted with news of you. I have letters from Swami and Nargisbehn. As soon as you are fit enough to leave the house you must have a long spell at Nasik or Deolali or any other place considered good and improve your health. You must exercise more. Mahadev did not get fever again. But I am not sending him because Swami is already there. I have received the telegram about Taramati. Let mother and son live in peace. Anand's soul must be pleased because she valued this a lot. You do not have to worry about me at all. Three [days] out of the seven have already passed. I am still carrying on with my work. Only moving about is stopped. Lying in bed, I am doing everything.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] The year has been inferred from the contents. In 1925 *Magshar Sud 12* corresponded to November 27.

422. TELEGRAM TO MATHURADAS TRIKUMJI

SABARMATI,
December 1, 1925

MATHURADAS TRIKUMJI
93 BAZAR GATE
BOMBAY

FAST BROKEN HAPPIEST AUSPICES. CONDITION EXCELLENT. GET WELL SOON.

BAPU

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

423. LETTER TO MOTILAL ROY

December 1, 1925

DEAR MOTI BABU,

I have your letter of 27th ultimo. The previous letter I have not received.[1] If I had, I would have sent you may congratulations at once. But it is not too late even now. Pray accept them now. I hope that you will have to face no extraordinary difficulties in the transition stage.

How are you getting on otherwise?

I am going to Wardha today and hope to rest there for ten days. Please write to me there if necessary care of Sjt. Jamnalalji Bajaj.

Yours sincerely,
M. K. GANDHI

From a photostat: G.N. 11022

[1] The addressee had written to Gandhiji on October 20, 1925 informing him that the Prabartak Sangh at Chandranagar had been converted into a pure khadi centre; *vide* Vol. XXIX, pp. 308-9.

424. TELEGRAM TO MATHURADAS TRIKUMJI

SHAHI BAGH,
December 4, 1925

MATHURADAS
93 BAZAR GATE STREET
BOMBAY

NO CAUSE SLIGHTEST ANXIETY. GAINING STRENGTH DAILY.

BAPU

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

425. TELEGRAM TO SHANKERLAL BANKER

WARDHAGANJ,
December 10, 1925

BANKER
ASHRAM SABARMATI

PERFECT CONDITION PERFECT PEACE. PLEASE BREAK YOUR FAST.

BAPU

From the original: S.N. 32745

426. TELEGRAM TO MATHURADAS TRIKUMJI

WARDHA,
December 12, 1925

MATHURADAS TRIKUMJI
93 BAZAR GATE
BOMBAY

WIRED DEVDAS COME WITH YOU AS NURSE.

BAPU

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

427. LETTER TO MATHURADAS TRIKUMJI

Monday [December 14, 1925][1]

CHI. MATHURADAS,

I have your telegram. On Friday itself I had sent a telegram to Chi. Devdas asking him to go to you. As yet I have not received his reply. I shall make some other arrangement if he cannot go.

I must have news about your health every day. Even here the weather is very lovely and at present there is a good deal of company too. Jamnalalji even suggested that you should be asked to come here. But right now you have to see to things there.

I am writing to Taramati. I shall send the letter to your address, even though she is not staying there.

Do not put yourself to any inconvenience there. Let me know what facilities you are having. If there is need to send a telegram do not hesitate. If Devdas has not gone there and if you need somebody urgently, send me a telegram. In that case, Mahadev will go.

Blessings from
BAPU

[PS.]

Telegrams may reach early if they are sent to Wardhaganj. I received your letter only today at 10 o'clock.

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] The addressee received the letter on December 16, 1925. The Monday preceding this date fell on December, 14.

428. LETTER TO TARAMATI MATHURADAS TRIKUMJI

SATYAGRAHA ASHRAM, WARDHA,
Monday [December 14, 1925][1]

CHI. TARAMATI,

There is a telegram from Mathuradas saying that your health is not good and you look pale and sad. You certainly do not have to worry about Mathuradas. I am there to worry about him. In truth it is God who worries about us. You must look after your health and that of the child. Therein lies your service. Write to me. I have wired to Devdas to go to Mathuradas.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

429. TELEGRAM TO MATHURADAS TRIKUMJI

WARDHA,
December 14, 1925

MATHURADAS
WINDY HALL
NASIK
P.O. DEOLALI

GLAD YOU HAVE RESUMED WRITING TARAMATI.

BAPU

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] The addressee has noted the date "December 1, 1925"; *vide* however the preceding item.

430. TELEGRAM TO MATHURADAS TRIKUMJI

WARDHA,
December 15, 1925

MATHURADAS
WINDY HALL
NASIK ROAD
DEOLALI

OBSERVE DEVDAS CANT COME. GIRDHARI LEAVING NAGPUR MAIL. GOD BLESS YOU.

BAPU

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

431. LETTER TO MATHURADAS TRIKUMJI

[*December 15, 1925*][1]

CHI. MATHURADAS,

Your letter and that of Devdas arrived today by the same post. I am enclosing the letter from Devdas. What he writes seems only proper to me, and so I do not wish to suppress him. So he persuaded Mahadev to go to you. In the mean time Jamnalalji suggested that Girdhari should be sent. Mahadev said that you had asked for either Surendra or Girdhari. Therefore, instead of Mahadev, I am sending Girdhari. Even so, if you really want Mahadev, I am also willing to send him. It seems to me that Mahadev should be with me at Kanpur. So for the present Mahadev could have stayed with you only a day or two. Were I to send Mahadev today, he would have to return from there on the 22nd and I would have to send somebody else to take his place. Girdhari recites the *Gita*, etc., very well and also sings bhajans. He is of course very light-hearted. But I want to do only what will bring you peace of mind. Hence, just as a son would ask for anything from his father without any hesitation, or a friend from a friend or a patient from his doctor, you should feel free to ask for

[1] From the contents; *vide* the preceding item.

anything from me. To you I am like father and friend. And I am of course your doctor.

Blessings from
BAPU

[PS.]

You will be able to tell from my handwriting how my pen moves.

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

432. LETTER TO MOTILAL ROY

WARDHA,
December 18, 1925

DEAR MOTI BABU,

I have your letter. I shall certainly help you to the best of my ability in your khaddar work. But I need not say more as you will be sending a representative to Kanpur.

Yours sincerely,
M. K. GANDHI

SJT. MOTILAL ROY
PRABARTAK SANGH
CHANDRANAGAR

From a photostat: G.N. 11023

433. LETTER TO MATHURADAS TRIKUMJI

Paush Sud 3, Friday [*December 18, 1925*][1]

CHI. MATHURADAS,

Your two letters arrived together today. If Dr. Dalal goes there again, you must see him. Tell his wife about it in advance. Who is the doctor there? It would be proper not to sit up even for writing so long as the pain persists. The pain will subside on its own. Be out in the sun morning and evening as much as possible. You must definitely take enema or a purgative if your bowels do not move. I think enema would be better. But consult

[1] The adressee received the letter on December 19, 1925 in which year *Paush Sud 3* corresponded to December 18.

the doctor and do as he says. Girdhari will of course stay with you till I send somebody else. I intend returning to the Ashram early. But I can know only after going to Kanpur.[1] You must always dictate to Girdhari your letters to me.

If Devdas is surprised by anything I do, so are you bound to be.

Let me know if I should write to Taramati at any particular address.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

434. LETTER TO ANASUYABEHN SARABHAI

Friday, Paush Sud 3 [December 18, 1925][2]

CHI. ANASUYABEHN,

I have your letter. Jamnabehn is totally engrossed in service. You are spreading your wings from there. I have got the blanket. You are surely reaching earlier than I.[3] So what is the point in deliberating about Kanpur?

Tell Mridula I think of her and the children constantly, She must be getting ready for her work. Tell Bhabhi[4] that I shall forever remember the three days I spent in Shahi Bagh.[5] I can only pay for such love by doing more service and by achieving greater purity. I shall certainly try to do that.

Blessings from
BAPU

From the Gujarati original: S.N. 32822

[1] Gandhiji left Wardha on December 22 for the Congress session at Kanpur.

[2] *Vide* the preceding item.

[3] Gandhiji reached Kanpur on December 23.

[4] Saraladevi Sarabhai

[5] Gandhiji had stayed at Ambalal Sarabhai's place in Ahmedabad on the 2nd, 3rd and 4th of December 1925.

435. LETTER TO MATHURADAS TRIKUMJI

Sunday [December 20, 1925][1]

CHI. MATHURADAS,

I have your letter. Jamnalalji will not be inconvenienced by Girdhari's staying with you for the present. Right now, I can send you no one better than Girdhari. But I will send someone as soon as I reach Sabarmati; so Girdhari may stay on there without hesitation.

You are bound to regain your health there. Why must you think now about how long you may have to rest? You certainly have to do it at least till you recover. There is no reason to be impatient when we are taking all possible measures.

If it does not involve the slightest strain there is no harm in writing letters. But I am informed that bed-rest brings the quickest recovery in chest diseases. Avoid walking for the present.

Send for anything you may need.

I will write separately to Taramati.[2]

Now that the special train has been discontinued, Sarojinibai cannot come at all. She cannot expect you to be at the station. If she did, it would be useless. You cannot leave the bungalow right now.

I feel hesitant to write to Dr. Dalal. Now that your health is improving, I should not write to him. If you feel the need, send me a telegram. You would be receiving this letter in the morning. Send a telegram here if you think that you have got to consult the doctor. I shall be leaving here on Tuesday evening. After that I shall be at Kanpur.

There was no letter from you yesterday. I must have news of you every day. I do receive letters on Tuesdays. If you post the letter on Monday before 12 o'clock, I shall surely get it.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] Inferred from the mention of Gandhiji's departure for Kanpur on Tuesday, i.e., December 22, 1925. The Sunday preceding this date fell on December 20.
[2] *Vide* the following item.

436. LETTER TO TARAMATI MATHURADAS TRIKUMJI

Paush Sud 6 [*December 21, 1925*][1]

CHI. TARAMATI,

You will have received the letter I wrote you at your home address. Since there has been no reply I am writing this. You must recoup your health. You and the child should stay in the open air as long as possible. How nice it would be if you could go to Deolali after you recovered. It will do you both good and you will be able to nurse Mathuradas too. Of course, you should not worry about Mathuradas at all. His health is gradually improving. Girdhari is with him. He is a good nurse. Now you must write to me at Kanpur or at the Ashram. I shall be at Kanpur for five days. After that I hope to go straight to the Ashram. If you write to Kanpur, it should be at the Congress address.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

437. LETTER TO MATHURADAS TRIKUMJI

Paush Sud 7 [*December 22, 1925*][2]

CHI. MATHURADAS,

I wrote to you yesterday. Today Girdhari's letter and yours dated the 18th arrived together. The letter written after the 18th arrived yesterday. It contained information that you were better. Girdhari's letter also says that you are better but that the pain continues and the temperature is 98° F. If the temperature remains at that level throughout the day, nothing needs to be said. I should have news of you regularly even at Kanpur. Arrange with Girdhari that he should read to you something. Did

[1] Mathuradas Trikumji has noted the date "December 23, 1925", but in 1925 *Paush Sud 6* corresponded to December 21.

[2] The addressee received the letter on December 23, 1925.

I write to you that he sang bhajans very well and read the *Gita* also beautifully? Girdhari is a *rasika*. Do not be in a hurry to get up early. If there is anything interesting you would want him to read to you, have him do it.

I have suggested to Taramati that it will be nice if she stays with you when she has regained strength.[1] It will be good for her and the child. You will enjoy being with her and she will also nurse you. Think over this matter yourself. You will have to stay there for a considerable time. Then why should Taramati and the child not have the benefit of the air and the sun and the opportunity to be with you? Since Girdhari is there you do not have to worry about Jamnalalji.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

438. LETTER TO MATHURADAS TRIKUMJI

Paush Sud 8 [December 23, 1925][2]

CHI. MATHURADAS,

Yesterday on the train I asked Mahadev to write to you. Today also I am on the train. It will take two days if I go to Ahmedabad *via* Deolali. And I must spend at least a day with you. That means it will take me three days to reach the Ashram. I am afraid therefore that I shall have to give up the temptation to see you. None the less, any definite decision can be made only at Kanpur. I feel that after I reach the Ashram either Mahadev or Devdas has to be sent to you. If Devdas is ready to go, I intend to send him. I should receive your letters regularly at Kanpur.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] *Vide* the preceding item.
[2] From the postmark and contents

439. A RESOLUTION[1]

[December 25, 1925][2]

The Congress places on record its sense of deep sorrow over the deaths of Deshbandhu Chittaranjan Das, Sir Surendranath Bannerjee[3], Dr. Ram Krishna Bhandarkar[4], Krishna Sammi Sharma, V. V. S. Aiyer[5] and the other patriots who worked for the country's progress in their respective spheres and tenders its respectful condolences to the bereaved families.

From the original: A.I.C.C. File No. 69-1, 1926. Courtesy: Nehru Memorial Museum and Library

440. LETTER TO MATHURADAS TRIKUMJI

Friday [December 25, 1925][6]

CHI. MATHURADAS,

I get your letters regularly. Do not be in a hurry to start walking. Read whatever you feel like reading. And eat as much as you can easily digest. I think it would be good to try fruit after consulting the doctor at Deolali. Sweet-lime and grapes are entirely sweet.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] & [2] This was moved at the Kanpur session of the Indian National Congress on December 25, 1925. For another resolution moved by Gandhiji along with this, *vide* Vol. XXIX, pp. 354-5.

[3] On August 7, 1925; *vide* Vol. XXVIII, pp. 70-2.

[4] For Gandhiji's tribute to him, *ibid*, p. 141.

[5] For Gandhiji's tribute to him, *vide* Vol. XXVII, pp. 256-7.

[6] The postmark bears the date "December 28, 1925." The Friday prior to this date was December 25.

441. LETTER TO MATHURADAS TRIKUMJI

KANPUR,
Monday [December 28, 1925]

CHI. MATHURADAS,

Today is my silence day. So in spite of the hullabaloo of the Congress session, I am at peace. I have received both your letters. You will certainly improve your health there.

I have received Taramati's letter. I am sending it on to you. If you regularly teach her Gujarati she will learn faster. I get away by telling others to do what I myself cannot do.

I shall be leaving here tomorrow. I shall be going *via* Delhi. Address your letters to the Ashram. I will try to free Girdhari as soon as I reach there. Write to me if you need anything.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

442. LETTER TO MATHURADAS TRIKUMJI

Thursday [December 31, 1925][1]

CHI. MATHURADAS,

I have returned to the Ashram this afternoon. Devdas will leave here tomorrow and reach there on Saturday, the 2nd. I have received your letter. I wish you would not worry. There is no reason at all to be concerned about Taramati. I have a letter from her. She writes that she will be reaching there after *Sankranti*.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] From the postmark

443. *DRAFT RESOLUTION ON ATROCITIES AT NIMUCHANA*

[*December, 1925*][1]

This session of the States People's Conference expresses its distress over the inhuman atrocities at Nimuchana in the state of Alwar and the intransigence of the State Government in refusing to hold an open and impartial inquiry into the causes and consequences of the barbaric atrocities and irregularities committed by the police and officers of the State.

This Conference conveys its heart-felt sympathy to the many bereaved families, injured individuals and displaced persons whose houses and properties have been destroyed in the name of law and order. The Conference also wishes to be in a position to render some effective help to the people at Nimuchana in this misfortune.

[From Hindi]

Gandhiji aur Rajasthan, pp. 55-6

444. *MESSAGE TO STATES PEOPLE'S CONFERENCE*

[*December, 1925*][2]

Every individual can get rid of his bonds. If we understand this general rule and act on it, we can root out all misery. No tyrant can oppress a victim without his co-operation. How nice it would be if we could understand this.

[From Hindi]

Gandhiji aur Rajasthan, p. 56

[1] According to the source this resolution was drafted by Gandhiji for the States People's Conference held at Kanpur in December, 1925.

[2] As supplied in the source

445. LETTER TO MATHURADAS TRIKUMJI

Friday [January 1, 1926][1]

CHI. MATHURADAS,

Your two letters to Mahadev have arrived only today. I see your despondency in them. But where is the cause for despondency? Pain may go quickly or it may take its time. You did well in having gone there. Give up worrying about things around you. Do not worry even about yourself. All your knowledge will be in vain if you cannot do even this much.

You must not write letters yourself, but you can dictate. Devdas will be reaching there on the very day you receive this letter. I must have one post-card from Devdas every day.

Devdas will give you the rest of the news. Hence I am not writing more. He will be arriving by the Nagpur Mail.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

446. LETTER TO MATHURADAS TRIKUMJI

Saturday [January 2, 1926][2]

CHI. MATHURADAS,

I have your letter and the Municipality papers. But by the time this reaches you Devdas will have become an old resident of the place. Give up the idea of engaging a nurse. Make full use of the services of Devdas. He is a very good nurse. You must take it that anyone I send to you goes there to nurse you.

I understand about Ramdas. His ways are odd. I would not suggest anything to him. Try to satisfy him as much as possible.

[1] The date has been inferred from the contents. Devdas Gandhi was to go to the addressee on Saturday, the 2nd January, 1926; *vide* p. 340; also Vol. XXIX, p. 373. The Friday prior to this date was January 1.

[2] The addressee received the letter on January 4, 1926.

I know that he will not find the atmosphere at Amreli congenial at the moment. Even the least little conflict unsettles him.

Devdas will have come only after meeting Taramati. I had told him to see her. Do you need anybody else besides Devdas? Write to me if you do. I will send Ba herself if you wish. Ba will nurse you well. And she will feel quite at home with you.

I have written to you that you should ask for anything or any special help you may need.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

447. SILENCE-DAY NOTE TO MIRABEHN

January 4, 1926

You must not do that. You must take all the correction calmly and in a proper spirit. There was no question of conscience either. It was merely want of knowledge of due proportion. Nothing very strange in the strangest of surroundings you have put yourself in. Cheer up. No crying allowed.

From the original: C.W. 5450. Courtesy: Mirabehn. Also G.N. 9452

448. SILENCE-DAY NOTE TO MIRABEHN

January 4, 1926

But who turned you out? Why did you feel like having been turned out? Correction is not turning out, is it?

From the original: C.W. 5451. Courtesy: Mirabehn. Also G.N. 9453

449. LETTER TO MATHURADAS TRIKUMJI

Monday [January 4, 1926][1]

CHI. MATHURADAS,

I have your two letters. It is only proper that you should be a member of the Bombay Municipal Corporation. It would be a good sign if you were elected *in absentia*.

I have no doubt at all that you must take complete rest. There is no need for any other medicine. Right now, it would be well to avoid talk tending to cause excitement. What you need now is pure, quiet joy. I see from Devdas's letter that Taramati is in absolutely good health.

There was some little rain even here. Winter has been very mild this year.

Blessings from
BAPU

[PS.]

Ramdas suddenly arrived here yesterday.

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

450. LETTER TO MOTILAL ROY

SABARMATI,
January 12, 1926

DEAR FRIEND,

I was delighted to have your ink and yarn. The receipt you will get from the office. I wish every member of the Sangh will join the A.I.S.A.

Yours sincerely,
M. K. GANDHI

SJT. MOTILAL ROY
PRABARTAK SANGH
CHANDERNAGORE

From a photostat : G.N. 11024

[1] The addressee received this letter on January 5, 1926.

451. LETTER TO KHWAJA ABDUL MAJID

January 12, 1926

MY DEAR FRIEND,

I have your pathetic letter.

I must not strive with you any longer. Much as it is against the grain, I must resign myself to your severing your official connection with the Jamia and, what is worse, your rejoining the Bar. The idea of your having a debt of Rs. 6,000 is unbearable. And is it not tragic to think that you expect to wipe that huge debt in two or three years' work at the Bar? As if our poor countrymen were not sufficiently ground down under the heels of unscrupulous officials and lawyers, we their servants should also take part in the loot! But it cannot be otherwise. So I must shut my eyes and be party to one of the noblest of men doing the thing from which my whole soul recoils with horror.

Yes, you have my permission to leave the Jamia and rejoin the Bar. But some day I expect you to do what the Arabs of yore did or if it is the same thing to you, what your ancient countrymen did — leave all to serve humanity, i.e., God. I cannot conceive of the possibility of your always remaining in the life to which you would now return. But even if you did, you may believe me when I tell you that I shall love you all the same because you are honest and godfearing. I am sending your letter to Hakim Saheb[1] urging him to let you go.

Please remember me to Khurshed Begum who I hope is now quite well.

With love,

Yours,
M. K. GANDHI

KHWAJA SAHEB ABDUL MAJID
THE NATIONAL MUSLIM UNIVERSITY
DELHI

From the original: Khwaja Abdul Majid Papers. Courtesy: Nehru Memorial Museum and Library

[1] Hakim Ajmal Khan

452. LETTER TO MATHURADAS TRIKUMJI

[*January 17, 1926*][1]

CHI. MATHURADAS,

I have your letter. I do not believe that your illness is going to be as prolonged as the doctor says. But I have no doubt at all that you should stay there until you are fully cured. You will begin to get the real benefit of the climate there only now as it starts getting warm. Do not be impatient about getting up and walking around. It does not matter if it takes some time before you can walk about. It is best to be patient so long as the pain persists.

Also your diet should be such as will help in the movement of the bowels. Are you not permitted as yet to take fruit? It is necessary to take oranges. And when the Nasik grapes are available, you must have plenty of them.

I am very glad that Taramati will be arriving there on Tuesday. The child will be the chief gainer. Taramati should go out for walks every day.

Blessings from
BAPU

[PS.]

I think your company will be enough for Devdas. Besides, many people will be visiting Deolali. Devdas will be able to cultivate their company. The patient need not worry about the nurse.

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] From *Bapuni Prasadi*; *vide* Vol. XXIX, p. 414.

453. LETTER TO MATHURADAS TRIKUMJI

Maha Sud 4 [*January 18, 1926*][1]

CHI. MATHURADAS,

Congratulations on your being permitted to take walks. Now there should be no harm if slowly you do a little climbing. I am very happy that you have started walking just when Taramati is arriving there.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
WINDY HALL
NASIK ROAD
DEOLALI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

454. LETTER TO MATHURADAS TRIKUMJI

Saturday [Before *January 19, 1926*][2]

CHI. MATHURADAS,

There has been no letter from you but Devdas has written on your behalf. I am glad. The more you rest the quicker you will recover. I shall be perfectly satisfied if Devdas keeps writing to me. I shall certainly want you to write when you are able to sit up and move about. Increase and decrease in pain are natural. You must only take care and see that you do not get fever. I like the change of diet that Devdas mentions. I consider raisins better than dried figs. And toast is better than biscuits.

[1] The postmark bears the date January 19, 1926. *Maha Sud 4* corresponded to January 18.

[2] This letter appears to have been written before Taramati joined her husband at Deolali on January 19, 1926.

There is a letter from Nirmala today. I learn from it that Taramati and Dilip[1] are in good health.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

455. LETTER TO MATHURADAS TRIKUMJI

Thursday [January 21, 1926][2]

CHI. MATHURADAS,

I have your letter and that of Devdas. Yes, by oranges I meant sweet lime. Now you can take even papaya. I cannot write to Devdas today. I forgot to write to you a couple of things that should please you. First, Ba said that she would be very happy to go there to nurse you. Secondly, she said last night: "Why don't you call Mathuradas and keep him here?" I told her that you could not bear the heat of this place. Of course the next fifteen days will be pleasant here.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

456. LETTER TO MATHURADAS TRIKUMJI

Friday [January 22, 1926][3]

CHI. MATHURADAS,

I have your letter. You have additional company with the arrival of Taramati and Dilip. Dilip's presence should act as a tonic on you.

Ramdas's problem will not be solved by his going there. He may go there, if he wants. I am beseeching him to be calm.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] Addressee's son
[2] From the postmark
[3] From *Bapuni Prasadi*; *vide* Vol. XXIX, p. 426.

457. LETTER TO MATHURADAS TRIKUMJI

Sunday [January 31, 1926][1]

CHI. MATHURADAS,

None of you should worry about me. I have no fever now and I am gradually gaining strength. I shall not write more.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
WINDY HALL
NASIK ROAD
DEOLALI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

458. LETTER TO MATHURADAS TRIKUMJI

Thursday [February 4, 1926][2]

CHI. MATHURADAS,

Though many were defeated you won the Municipal election. If you want me to congratulate you I hereby do so. It is surprising that Avantikabai lost.

My health is fine. I am also gaining strength. Hence there is no cause to worry about me.

Tell Taramati that she should write to me sometimes. How does she spend her days? Does she go for walks?

How much does Devdas walk every day?

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
WINDY HALL
NASIK ROAD
DEOLALI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] &[2] From the postmarks

459. LETTER TO MATHURADAS TRIKUMJI

[Before *February 10, 1926*][1]

CHI. MATHURADAS,

I have your letter. It is clear that you must take plenty of rest. So it will be good for you to pass your time in a leisurely way. If Taramati can form the habit of going for walks, she too can derive full benefit from her stay there.

I see that Nasik grapes are available. It would be good to include them in your diet. Milk, *chapati* and fruit would be the best diet for you. You can take grape juice with or without water if you find it troublesome to suck the grapes.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

460. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Thursday [*February 11, 1926*][2]

CHI. MATHURADAS,

I have already started dictating English. From today I intend to dictate Gujarati also and manage it. If I do not do this, work will pile up or I shall not be able to rest. Your chest pain must have gone now. Until summer sets in, even this place is like a health resort. There is no end to the conveniences available. And I am able to take as much rest as I want. As far as possible I do not interfere with the other activities in the Ashram.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
WINDY HALL
NASIK ROAD
DEOLALI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] The addressee received the letter on February 10, 1926.

[2] The postmark bears the date "February 12, 1926". The Thursday prior to this date was February 11.

461. LETTER TO G. D. BIRLA

SABARMATI,
Thursday [After *February 11, 1926*][1]

BHAI GHANSHYAMDASJI,

I have your telegram and letter[2]. I am glad that your mind is at peace. I can now hope that you will not fall into the snare of a second marriage.

I do not see any possibility of my going to South Africa.

Yours,
MOHANDAS GANDHI

From the Hindi original : C.W. 6121. Courtesy : G.D. Birla

462. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Phalgun Sud 13, Thursday [*February 25, 1926*][3]

CHI. MATHURADAS,

I have your letter after many days. There has been no letter from Devdas either for the last four or five days. We are already convinced that you will need a long rest. Staying there, you may occasionally do something which you can do without risking your health. But give up the idea of Bombay altogether for the present. Undoubtedly, since Devdas is not here, Mahadev has to work more. But there is nothing remarkable in that. To serve only when it is convenient is not a mark of friendship. If Mahadev cannot go there, he should face the inconvenience caused by Devdas's absence. So far as Devdas is concerned, he has nothing to lose if his stay there is prolonged. Self-development lies in service.

This letter should be considered incomplete. I felt sleepy after dictating this much.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] The addressee's wife died on the 11th of February, 1926.
[2] Presumably informing Gandhiji of his wife's death
[3] From *Bapuni Prasadi*; *vide* Vol. XXX, p. 52.

463. LETTER TO S. GANESAN

ASHRAM, SABARMATI,
February 27, 1926

DEAR MR. GANESAN,

I have your two letters. I understand your point of view. But you should also understand and appreciate mine.

Bapu has decided not to give permission regarding the *Autobiography* to anyone as it will require to be revised and even rewritten if necessary in the light of criticisms that may be made upon it. After it is revised we desire to publish it from the *Young India* office and strike a new departure. Bapu wants the thing to be done, if possible, in his presence and under his direct supervision which means that it cannot be entrusted to anyone else outside.

As regards translations also into foreign languages, the same remarks apply and to those that approach you for permission to translate, you should write in the terms of this letter.

Regarding foreign copyrights, Macmillan & Co. approached Bapu through Mr. John Haynes Holmes who cabled that they were prepared to offer suitable terms for an American-British copyright for the *Autobiography*.[1] Having already cabled to Haynes an affirmative reply, he is helpless though he will make it a strict condition that we will supply them with the manuscript and that it shall in no case be tampered with. . . .

I have had a long talk with Bapu in the matter and I am writing this detailed letter after full consultation with him.

Yours sincerely,
MAHADEV DESAI

SJT. S. GANESAN
PYCROFTS ROAD
TRIPLICANE, MADRAS

From a photostat : G.N. 11445; also S.N. 32233

[1] *Vide* pp. 358-9.

464. LETTER TO G. A. NATESAN

ASHRAM, SABARMATI,
February 27, 1926

DEAR MR. NATESAN,

I must hasten to repair an error I have unconsciously made. I entirely misunderstood your telegram and so did Bapu and I wired to you in reply that you could certainly reproduce the *Autobiography*. I understood you to mean that you wanted to reproduce my translation of the *Autobiography* in the *Indian Review* but I hear that you are already making preparations for publishing it in book form. Please pardon me. Bapu has decided not to allow anyone to publish the *Autobiography* in book form as it will have to be entirely revised after it is once finished in *Young India*[1] and it might have to be rewritten in parts if necessary in the light of the criticisms that appear and will appear in the press. . . .

Yours sincerely,
MAHADEV DESAI

SJT. G. A. NATESAN
EDITOR, 'INDIAN REVIEW' G.T. MADRAS

From a photostat : G.N. 11446; also S.N. 32234

465. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Tuesday [March 2, 1926][2]

CHI. MATHURADAS,

I have your letter. About you I have talked at length with Devdas also. Dr. Jivraj is of the opinion that you must now go to Panchgani. Deolali is not adequate for summer. So you must now get ready to go to Panchgani. The climate of Panchgani is of course considered better than that of Deolali. It will not be difficult to find accommodation there, will it? You must make up your mind to go there.

[1] *An Autobiography or The Story of My Experiments with Truth* was serialized in *Young India* from November 29, 1925 to February 3, 1929.

[2] From *Bapuni Prasadi*; *vide* Vol. XXX, p. 66.

Chi. Dilip will have completely recovered by now. Is it compulsory to have children vaccinated against smallpox? Devdas is starting out today to come to you. But he says that you will have received this letter a few hours before his arrival, so it is going by post. Devdas is of course prepared to stay on there till you recover. He himself does not think that his progress will be stopped by doing that. I have never believed that anybody's progress can be stopped by his doing work of service. Studies, etc., are not ends but means, while service is an end in itself. No man has so far found his salvation through studies. Many have found, and are finding, their salvation through service. It is of course difficult to realize this and having realized it, to act on it. But then it is never easy to achieve *moksha*.

If I go to Sinhgadh, it will be around the 1st of April. Certainly not before that. I have learnt today that you have found the accommodation.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

466. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Thursday [March 4, 1926][1]

CHI. MATHURADAS,

I have received your letter. Devdas must have reached there. I am likely to go to Sinhgadh in the first week of April. But please do not think of coming to Kalyan. You will have reached Panchgani by the time I go to Sinhgadh. But why can you not spend some time at Singhgadh itself? This is worth giving thought to. Dr. Jivraj has not chosen Sinhgadh for you because it is not possible to stay there long. And he thinks that going there for a short visit would involve a lot of strain. But where is the strain if you go up in a litter? Nevertheless, think about it when I go to Sinhgadh. Dilip will have fully recovered.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] From the postmark

467. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Phalgun Vad 6, Friday [March 5, 1926][1]

CHI. MATHURADAS,

I have your letter. I understand about Dilip. I have an impression that there is a Hindu Sanatorium at Panchgani. You must write to Tairsee[2] and find out. Later even if there is no occasion to go there the information gathered will not be in vain. I am not personally fond of Panchgani. I would consider Deolali adequate. But right now we are under Dr. Mehta. Therefore, it would be proper to follow his instructions. If you have a quick recovery, it will be a relief.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

468. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Sunday [March 7, 1926][3]

CHI. MATHURADAS,

I have your letter. The money lying in the bank is meant only for South India. In my opinion, the money should be sent to Rajagopalachari for helping the poor of the area.

My visit to Sinhgadh has now been postponed because there is no facility of a bungalow. Jamnalali suggests Abu. And I

[1] The addressee received this letter on March 6, 1926.
[2] Lakshmidas R. Tairsee
[3] From the postmark

am trying to convince him that my health will be fine even here. Now let us see what happens.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
WINDY HALL
NASIK ROAD
DEOLALI (G.I.P.)

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

469. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Wednesday [*March 24, 1926*][1]

CHI. MATHURADAS,

I have your letter. It causes me anxiety. You must difinitely prepare yourself for Mussoorie. It will not be a burden to me in any way. You will be looked after solely by Devdas. I have told Ghanshyamdas and Jamnalalji that I shall be having two patients with me. At that time I did not have you in mind. But that does not matter. I shall most probably be going only on the 1st. But even though I am in a great hurry, I am dictating this much so that you can take an early decision.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
WINDY HALL
NASIK ROAD
DEOLALI (G.I.P.)

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] From the postmark

470. LETTER TO HARIBHAU UPADHYAYA

March 31, 1926

Tyaga-bhumi[1] is a very good name indeed. But these days performance hardly ever justifies the name. I hope *Tyaga-bhumi* will do its best to overcome this tendency. Then, in my view, for one who wishes to serve India, sacrifice in the present situation must begin with the charkha. I hope that *Tyaga-bhumi* will commence its sacrifice with the propagation of khadi.

MOHANDAS GANDHI

[From Hindi]

Gandhi Yuga ke Sansmarana, p. 114

471. LETTER TO MATHURADAS TRIKUMJI

[Before *April 1, 1926*][2]

CHI. MATHURADAS,

I have your letter. I shall see about Panchgani after I get your reply. If going to the Himalayas alone is considered necessary we may think of moving out. Otherwise I think it is better to to be somewhere near by. One drawback in going to a far-off place is that it will be difficult to have access to the doctors you know.

I did not know that Taramati was secreting no milk at all. I am sure if she gets into the habit of working milk will come. Lala Dhanpatrai, who has many years' experience, has expressed the view that cows that have gone dry breed and lactate more abundantly if put to draught work. Taramati must do as much work as she can. Grinding, I know, is best. Spinning certainly helps. Then there is of course walking. But that is not sufficient by itself.

Blessings from
BAPU

[1] Literally 'the land of sacrifice'. This was a Hindi monthly proposed to be brought out by the Sasta Sahitya Mandal from Ajmer

[2] The addressee received this letter on April 1, 1926.

[PS.]

If Devdas can get away for four or five days, let him go to Lanoli.[1] Parbhudas has to be called here. He is not in a position to come alone.

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

472. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Friday [April 2, 1926][2]

CHI. MATHURADAS,

I have your telegram. Surely it does not mean that your health has taken a turn for the worse?

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
WINDY HALL
NASIK ROAD
DEOLALI (G.I.P.)

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

473. LETTER TO JOHN HAYNES HOLMES

ASHRAM, SABARMATI,
April 6, 1926

DEAR FRIEND,

I have your letter of the 16th February last. I did not understand from your cable that you intended it to be exclusively for *Unity*. This idea of exclusion regarding one's writings is new in my life. Your cable about Macmillan Company's offer set me athinking and I felt that it might be as well to let them have the exclusive right of publishing the *Autobiography* in book form if the terms were satisfactory.[3] I should simply put the whole of the proceeds for the development of khaddar.

[1] Devdas Gandhi had been suffering from jaundice; *vide* Vol. XXX, pp. 251-2.

[2] From the postmark

[3] *Vide* also p. 369.

When the time comes for publishing the chapters in book form, it may be syndicated as you suggest but before they are published in book form, the chapters will have to undergo a slight revision which is already being done and if the negotiations with Macmillan Company bear fruit, you will have the revised copy.

Yours sincerely,

JOHN HAYNES HOLMES, ESQ.
12 PARK AVENUE
34TH STREET, NEW YORK CITY

From a copy : S.N. 32319

474. *TELEGRAM TO MATHURADAS TRIKUMJI*

SABARMATI,
April 9, 1926

MATHURADAS TRIKUMJI
WINDY HALL
DEVLALI

DEVDAS SHOULD SEE DALAL ON WAY HERE.

BAPU

From the original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

475. *LETTER TO MATHURADAS TRIKUMJI*

ASHRAM, SABARMATI,
Friday [*April 9, 1926*][1]

CHI. MATHURADAS,

I notice that the illness of Devdas has made you anxious. But that is how life is. I have only today sent a telegram saying that Devdas should come here after consulting Dr. Dalal. I am convinced that he should return here. That is what Ba wants. Nevertheless, I sense from the letters of Devdas that he would rather that I did not send for him. I have explained to Pyarelal and Rajagopalachari what my own opinion is. Now you may do what you all think proper. The Panchgani matter will not be settled soon. The bungalow had been let out before Sir

[1] From the postmark

Prabhashankar Pattani received my letter. After June he will be willing and eager to give it for as long as we may want it. It can be arranged for you to be at Sinhgadh till June. Have you consulted Dr. Metha about that place?

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

476. LETTER TO S. NAGASUNDARAM

ASHRAM, SABARMATI,
April 15, 1926

DEAR FRIEND,

I have your letter. You may make what use you like of my previous letter[1] to you.

M. K. GANDHI

SJT. S. NAGASUNDARAM
LAKSHMINIVAS BUILDING
MATUNGA

From the original : S. Nagasundaram Papers. Courtesy : Nehru Memorial Museum and Library

477. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Chaitra Sud 10 [*April 22, 1926*][2]

CHI. MATHURADAS,

There has been no letter from you recently. I had instructed Mahadev to inform you that my visit to Mussoorie had been cancelled. In case I go to Mahabaleshwar, I hope to spend a couple of days with you.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] Dated April 11, 1926 ; *vide* Vol. XXX, p. 271.

[2] The postmark bears the date April 24, 1926. *Chaitra Sud 10* (intercalated) corresponds to April 22.

478. LETTER TO MATHURADAS TRIKUMJI

SABARMATI,
April 23, 1926

CHI. MATHURADAS,

I have your letter. We know of course that your lungs will mend only gradually. In one way this enforced rest is welcome. You are making good use of it. No programme has been fixed for Devdas. But I do not wish to send him there till he is fully restored to health. I hope Pyarelal is suitable company for you. Let me know if there is any inconvenience. I was planning to visit Deolali if I had to go to Mahabaleshwar. But now that cannot be because I am not going to Mahabaleshwar. The Governor has written to say that it will be all right if I meet him when he comes down in June.

You would be seeing the telegram about Finland in the newspapers.[1] I have not received any letter so far. I do not at all feel inclined to go. I do not like to leave the Ashram even for an hour. For the last three or four days I have been wanting to go to Ambalalbhai's place to inquire about Saralabehn's health. But the important question is where to find the time outside of what is reserved for walks. I shall be going there no doubt, but only as a matter of duty.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] It had been mooted that Gandhiji should visit Finland to attend the World Conference of the Young Men's Christian Association which was to be held in August, 1926 in Helsingfors; *vide* Vol. XXX, pp. 144-5 and 279-80.

479. LETTER TO JACOB HIEBLE

ASHRAM, SABARMATI,
April 23, 1926

DEAR FRIEND,

I have your letter. If it is a question of publication of *My Experiments with Truth* in a magazine, there is no difficulty. But if it is a matter of publication in book form, Mr. Roniger[1] is already in correspondence with me in the matter. And in any case it will take some time before the story is completed.

I am deeply interested in the German youth movement for I expect a great deal from the enterprising, brave and self-sacrificing young men and young women of Germany.

Yours sincerely,

JACOB HIEBLE, ESQ.
549 W. NORTH AVE.
AP, F, CHICAGO
U.S.A.

From a copy : S.N. 32248

480. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Wednesday [*April 28, 1926*][2]

CHI. MATHURADAS,

I have your letter. Now you have got to leave Deolali. Since so many doctors have given the same advice, it is best to leave. Sinhgadh is far better than Matheran. It is best for you to go there. You can stay there till the first week of June. In June even Deolali will be cool. But by then, there will be no difficulty about getting the bungalow at Panchgani. So you will be able to stay

[1] Emil Roniger
[2] From the postmark

wherever you wish. But the best thing is to decide quickly and go to Sinhgadh. Pyarelal is silent for the present.

Blessings from
BAPU

MATHURADAS TRIKUMJI
WINDY HALL
NASIK ROAD
DEOLALI (G.I.P.)

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

481. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Saturday [*May 1, 1926*][1]

CHI. MATHURADAS,

I have your letter. You must now go only to Panchgani. I am having the matter arranged through Nargisbehn.[2] You must stay there for a month even if you have to pay rent. Later you can shift to Pattani Saheb's bungalow. The bungalow will definitely be available in June. As your substitute Devdas left for Bombay last night to receive Andrews.[3] He will be back on Monday. He asked my permission to pay you a flying visit but I refused. He is still physically very weak. His eyes are not clear. It is better that he moves about after he has regained strength.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
WINDY HALL
NASIK ROAD
DEOLALI (G.I.P.)

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] From the postmark
[2] Nargis Captain; *vide* Vol. XXX, pp. 398-9.
[3] For Gandhiji's message on C. F. Andrews's return from South Africa on May 1, 1926, *vide* Vol. XXX, p. 391.

482. LETTER TO RAMKRISHNA CHANDIWALA

ASHRAM, SABARMATI,
Saturday [*May 1, 1926*][1]

BHAI RAMKRISHNAJI[2],

Brijkrishna gave me news of the passing of your elder daughter. I was grieved. May God grant you and your mother peace.

Yours,
MOHANDAS

SHRI RAMKRISHNAJI
C/o SHRI BRIJKRISHNA
KATRA KHUSHALRAI
SHRI NIVAS
DELHI

From the Hindi original : Brijkrishna Chandiwala Papers. Courtesy : Gandhi National Museum and Library

483. LETTER TO PARAMANAND K. KAPADIA

Wednesday [*May 5, 1926*][3]

BHAISHREE PARAMANAND,

I have read all your letters carefully. I shall try to deal with some of your questions in *Navajivan*. I want to write much more but I have to control myself.

Vandemataram from
MOHANDAS GANDHI

BHAISHREE PARAMANAND KUNVERJI
BHAVNAGAR

From the Gujarati original : G.N. 11586

[1] From the postmark
[2] Brother of Brijkrishna Chandiwala
[3] From the postmark

484. LETTER TO MATHURADAS TRIKUMJI

[*May 10, 1926*][1]

CHI. MATHURADAS,

I have your letter. Mahadev also wrote after meeting you. My programme of going to Mahabaleshwar stands. Most probably I shall start from here on Thursday. As for paying or not paying you a visit, I propose to go by what Mahadev says. It takes a day to reach there. Now that Mahadev has seen you, I do not have to visit you merely for the sake of courtesy. Let me know your own inmost desire. I shall get the reply only at Bombay. Write at Jamnalalji's address. Of course I shall be putting up at Revashankarbhai's house. Ask Pyarelal to write to me. At Mahabaleshwar address letters to Sir Chunilal Mehta's place. As for Devdas, I shall send him where the doctor advises.

Blessings from
BAPU

SJT. MATHURADAS
WINDY HALL
NASIK ROAD
DEOLALI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

485. LETTER TO ANASUYABEHN SARABHAI

Silence Day [*May 10, 1926*][2]

CHI. ANASUABEHN,

I have your letter. You worry about me needlessly. Were it necessary for me to go I would never have posted the letter. There is nothing wrong with my health. I rest a great deal and do not like to leave the Ashram. So the Ashram appears to suit

[1] From the postmark

[2] From the reference to Devdas who was operated upon for appendicitis on May 9, 1926

me very well. You should not worry on my account. It was necessary for you to go. You will surely admit that your health is more delicate than mine. So do not brood over why I did not go and you went instead.

I am leaving for Mahabaleshwar on Thursday as the Governor has again asked that I should go there. I shall stay for three days. While returning I may perhaps spend a day calling on Kaka and Mathuradas. I have not decided yet. Dalal diagnosed that Devdas had appendicitis and advised operation for which I gave my consent. The operation was successfully performed yesterday. Ba and Mahadev have gone there. Jamnalal was already there.

It is quite hot here. Nothing has been decided about Finland so far.[1] I will let you know as soon as I receive confirmed intimation. There is certainly no likelihood of my going before July.

Is sister-in-law fully recovered?

Did you have a *darshan* of Dhaulagiri?

Blessings from
BAPU

From the Gujarati original : S.N. 32784

486. LETTER TO HORACE GREEN

THE ASHRAM, SABARMATI,
May 12, 1926

DEAR FRIEND,

I have your letter of the 13th April last. I believe I had a prepaid cable from Paris to which I sent a reply. I cannot recall any prepaid cable from you from New York.

I would have gladly lent you a copy of my autobiography if I had it. But chapters are written from week to week. What has been written has already been published. If you do not subscribe to *Young India* you can get a loan of it from Dr. Holmes.

What should be done when the whole of the *Autobiography* is written for its publication in book form has not yet been

[1] *Vide* p. 361. Gandhiji finally declined the invitation; *vide* pp. 370-1.

decided. Dr. Holmes, I understand, is in correspondence with the Macmillans.

Yours sincerely,

HORACE GREEN, ESQ.
PRESIDENT
DUFFIELD & COMPANY
211 EAST 19TH STREET
NEW YORK

From a copy : S.N. 32239

487. LETTER TO HELENE ALPERS HAHN

THE ASHRAM, SABARMATI,
May 12, 1926

DEAR FRIEND,

I have your letter of the 19th April last[1]. I have not yet decided what is to be done to the *Autobiography* for its publication in book form in European languages after its completion. At the present moment it is being published in several magazines for which I have given free permission. But beyond that I am unable to go at present.

Yours sincerely,

HELENE ALPERS HAHN
HEILBRONN AM NECKAR
GERMANY

From a copy : S.N. 32250

488. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Wednesday [*May 12, 1926*][2]

CHI. MATHURADAS,

I have your letter. There is no need at all to send Pyarelal to Bombay. Devdas is much better now. Even otherwise,

[1] In which the addressee had sought Gandhiji's permission for translating his *Autobiography* into German and to have it printed in Germany

[2] From the postmark

such changes cannot be allowed. I am leaving here tomorrow, that is, on Thursday. On Friday I shall spend the day in Bombay and board the night train for Nasik, arriving at Deolali in the morning. I shall let you know if there is any change in the programme after going to Bombay. I shall spend the whole day at Deolali and return to Bombay by train the same night. After spending Sunday and Monday in Bombay I shall leave for Mahabaleshwar on Monday night and reach there on Tuesday morning. The rest at Mahabaleshwar.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
WINDY HALL
NASIK ROAD
DEOLALI (G.I.P.)

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

489. LETTER TO C. VIJAYARAGHAVACHARIAR

SABARMATI,
May 24, 1926

DEAR FRIEND,

I have your second letter. Thank you. Devdas is quite all right. He had his father's fashionable disease—appendicitis. He expects to be discharged in a few days.

Do please give me your suggestions for a solution of the H.M. problem. I must own I have despaired for the time being. Hakimji[1] never came here.

Yours sincerely,
M. K. GANDHI

[PS.]

Nothing of importance at Mahabaleshwar. Spinning-wheel of course.

From the original: C. Vijayaraghavachariar Papers. Courtesy: Nehru Memorial Museum and Library

[1] *Vide* also Vol. XXX, p. 268.

490. LETTER TO JOHN HAYNES HOLMES

THE ASHRAM, SABARMATI,
May 28, 1926

DEAR FRIEND,

I have your kind letter of the 14th April last. I am surprised at your not receiving my cable which I sent you on the 16th February last giving you an affirmative reply. I have not assigned copyright to anybody as yet because I have been in correspondence with you and because you cabled to me that you were in correspondence with the Macmillans. If the English-speaking public outside India is sufficiently interested in these chapters I do not mind selling the copyright though I have never done it before. The idea of making anything out of my writings has been always repugnant to me. But your cable tempted me and I felt that there might be no harm in my getting money for the copyright and using it for the charkha propaganda or the uplift of the suppressed classes. And I felt that if the chapters were published by a house of known standing the message contained in the chapters might reach a wider public. You may please therefore continue your negotiations whether for copyright in America or for both America and Europe. I have several letters from German and other friends for copyright in their respective states but to all I have sent a reply saying that they should wait.

Meanwhile as I am receiving repeated applications for back numbers of *Young India* containing the chapters, I am arranging to issue the first part in book form so as to satisfy this demand.

Yours sincerely,

DR. JOHN HAYNES HOLMES
THE COMMUNITY CHURCH
12 PARK AVENUE
NEW YORK CITY
(U.S.A.)

From a copy : S.N. 32220

491. LETTER TO ANAND T. HINGORANI

THE ASHRAM, SABARMATI,
June 3, 1926

DEAR FRIEND,

I have your letter. I could not trace your previous letter. If you will kindly write to me again putting the questions that you did in your previous letters, I shall try to answer your questions.

Yours sincerely,
M. K. GANDHI

SJT. ANAND T. HINGORANI
C/O SJT. GOBINDSING A. ISRANI
NEAR GHAR CANAL
LARKANA
SIND

From a microfilm. Courtesy: National Archives of India and Anand T. Hingorani

492. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Thursday [June 3, 1926][1]

CHI. MATHURADAS,

I have not been able to write to you at all of late. But I have been doing what needs to be done. Your health will of course improve there gradually. But it would be best to go to Panchgani. Pattani has written me a very kind letter saying that I should have no hesitation at all in using his bungalow in July. Still I feel that we should not use his bungalow for too long. Hence, I have declined his offer.

I have decided not to go to Finland. I have kept only one option open, that is, I will go if by my not going Mr. Paul[2], who sent the invitation, is embarrassed in any way. But I see

[1] From the postmark

[2] K. T. Paul; *vide* Vol. XXX, p. 508.

no reason why he should be. Therefore, you can take it that I shall not be going. I do wish this to be my last letter to you at Deolali. Swami is a fast worker and so I do not think the matter will take too long.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

493. LETTER TO EMIL RONIGER

THE ASHRAM, SABARMATI,
June 11, 1926

DEAR FRIEND,

I have your letter. The idea of making any money out of my writings even for a charitable purpose is quite foreign to me. Up to now I have avoided all such temptation. This time the temptation has come in a double manner. Mr. Holmes was the first tempter and he suggested that unless some notable publisher had the copyright, it would not be possible to circulate the *Experiments with Truth* as much as it is desirable and he added that the copyright would bring me a respectable sum for many of my public undertakings. I have therefore allowed Mr. Holmes to deal with the Macmillans. I have heard nothing further from him. I have really no terms. I can only give you this assurance that I shall not close with the Macmillans till I have corresponded with you. I shall endeavour also at least to give you the rights over the German translation. You may let me know what terms it is possible for you to offer consistently with all your obligations.

Yours sincerely,

EMIL RONIGER, ESQ.
RHEIN FELDEN

From a copy : S.N. 32243

494. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Thursday, Jeth Sud 7 [June 17, 1926][1]

CHI. MATHURADAS,

I have your letter. I had Pyarelal's letter yesterday in which he informed me of Dr. Mehta's opinion. Appendicitis is something new but I am not particularly worried. It is sufficient if you follow the doctor's instructions. I think the climate of the place will suit you. There is no doubt that you will have to take complete rest. From your future letters I shall expect to know whether the climate suits you or not. I did not know that Matheran and Panchgani were at the same height. I still think that Panchgani is higher. But we do not have to make the comparison now.

Blessings from
BAPU

SHRI MATHURADAS TRIKUMJI
HOMI VILLA
PANCHGANI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

495. LETTER TO MOTILAL ROY

THE ASHRAM, SABARMATI,
June 19, 1926

DEAR MOTI BABU,

I have your letter. I do hope that your khadi work is making steady progress. Do please keep me informed of the happenings from time to time.

Yours sincerely,
M. K. GANDHI

BABU MOTILAL ROY
PRABARTAK SANGH
CHANDRANAGAR
BENGAL

From a photostat : G.N. 11026

[1] From the postmark

496. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Tuesday [June 22, 1926][1]

CHI. MATHURADAS,

I have your letter. I had no doubt at all that the climate there would suit you. All of you will enjoy it during the rains. On my inquiring many people told me that water evaporates there as fast as it rains. Where there is moisture, there is danger. Girdhari was discharged from the hospital the day before yesterday.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
HOMI VILLA
PANCHGANI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

497. TELEGRAM TO MATHURADAS TRIKUMJI

SABARMATI,
June 25, 1926

MATHURADAS
HOMIVILLA PANCHGANI

PYARELAL MUST NOT COME. 'NAVAJIVAN'[2] ARRANGED. WRITING.

BAPU

From the original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] From the postmark
[2] *Hindi Navajivan*; *vide* the following item.

498. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Friday [June 25, 1926][1]

CHI. MATHURADAS,

I have your telegram. It surprised me. I learnt about the matter when Mahadev told me. In his letter to Pyarelal he wrote a sentence in jest. Mahadev thinks your telegram is the result of that. Please do not think that Pyarelal is particularly needed for the work. It is true that, as is my nature, I do make use of people who are there, according to their qualifications. But that does not mean that Pyarelal should come here. I have made arrangements here for the *Hindi Navajivan*. If I need more help, I shall have Pyarelal send translations from there.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

499. LETTER TO ANIL KUMAR MITRA

THE ASHRAM, SABARMATI,
June 30, 1926

MY DEAR ANIL,

I have your letter. I am sorry that you are unable to go back to Santiniketan. You will let me know how you finally fix yourself up. I would like you not to publish the autobiography just now. Because I am revising the first part with a view to publishing it in book form in English. As soon as it is revised and published you shall have a copy when you can make the necessary corrections and publish the translation. But before you do so, I would like you to send the manuscript for Mahadev to see. As you know, Mahadev knows Bengali.

Yours sincerely,

From a copy : S.N. 32253

[1] The date has been inferred from the contents; *vide* the preceding item.

500. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Friday [*July 2, 1926*][1]

CHI. MATHURADAS,

I have your letter. You are bound to gain weight in that climate. The stomach trouble should not persist now. What is your body temperature now? There is quite a crowd at the Ashram at present. A lady[2] who was to come from Germany has already arrived.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
HOMI VILLA
PANCHGANI

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

501. LETTER TO PAUL SANDEGREN

THE ASHRAM, SABARMATI,
July 9, 1926

DEAR FRIEND,

I have your letter for which I thank you. I shall be prepared to give the publishing house you mention the right of publication of the autobiography that is now being published in *Young India*. The first part of it will be presently published in India in a revised condition. Will the publishers want to publish the translation of the first part? And, if so, will they mention the terms they desire to offer for the Swedish edition?

Yours sincerely,

REV. PAUL SANDEGREN
CHURCH OF SWEDEN MISSION
KUNGSTENSGATAN 5
STOCKHOLM

From a copy: S.N. 32257

[1] The postmark bears the date July 3, 1926. The Friday preceding that date was July 2.
[2] Helene Haussding

502. LETTER TO JOHN HAYNES HOLMES

THE ASHRAM, SABARMATI,
July 9, 1926

DEAR FRIEND,

I have your letter with a copy of the terms from the Macmillan Company. The offer seems to me to be incomplete. Will you please secure answers to the following questions?

1. The publishers want the right to publish the English edition only and that in America?
2. The first part is being published presently in India in book form. The Macmillan Company, I imagine, will publish after the autobiography is complete or do they want [to] publish in parts?
3. They do not want to control the translation rights?
4. How will they fix the price?
5. What is the method of determining the sales?
6. How will the payment be made on the sale?

Yours sincerely,

REVEREND HOLMES
NEW YORK CITY

From a copy : S.N. 32224

503. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Friday [*July 9, 1926*][1]

CHI. MATHURADAS,

I have your letter. I am very happy that your temperature is now under control. I hope you have made it a rule to keep to your bed when it is raining. Even a slight pain in the stomach is not good. Have you not come across a good doctor there? If not, send all details to Dr. Mehta and have him prescribe treatment. What is the situation about fruit there? Do

[1] From the postmark

you get good milk? Persuade Taramati to write to me. She should go for a walk even when it is raining a little. She can carry an umbrella. I shall consider it sinful if she does not gain in physical strength in that climate.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
HOMI VILLA
PANCHGANI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

504. LETTER TO PARAMANAND K. KAPADIA

ASHRAM, SABARMATI,
Tuesday [July 13, 1926][1]

BHAISHRI PARAMANAND,

I have your letter. Your contention is over the literal meaning. I meant "natural" in its generally accepted sense. There is no difficulty in accepting your meaning of the term. My argument however stands. Only it will have to be presented in a different way. If you consider the examples I have cited, I am sure you will not think my position mistaken. I see nothing wrong in the view you take. After all we both mean that one should not be licentious but exercise self-control. And if one is licentious by nature it is one's duty to change that nature.

Vandemataram from
MOHANDAS

SHRI PARAMANAND KUNVERJI
137 SHARIF BAZAR
BOMBAY

From the Gujarati original : G.N. 11591

[1] From the postmark

505. *LETTER TO MOTILAL ROY*

THE ASHRAM, SABARMATI,
July 15, 1926

DEAR MOTI BABU,

I had your letter. I am distressed to find that there was fire in your khadi depots. I hope that it has not caused much disruption of work.

Yours sincerely,
M. K. GANDHI

BABU MOTILAL ROY
PRABARTAK SANGH
CHANDRANAGAR
BENGAL

From a photostat : G.N. 11027

506. *LETTER TO MOOLCHAND AGRAWAL*

ASHRAM, SABARMATI,
Thursday, July 15, 1926

BHAI MOOLCHANDJI,

I got your letter. I very much appreciate your resolve to make khadi the centre of your activities and to impart education too through it. If I receive from you any information about khadi, which may be of general use, I will certainly publish it in *Navajivan*.

Yours,
MOHANDAS GANDHI

SHRI MOOLCHAND, TEACHER
MONPUR (CENTRAL INDIA)

From a copy of the Hindi : Haribhau Upadhyaya Papers. Courtesy : Nehru Memorial Museum and Library

507. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Friday [July 16, 1927][1]

CHI. MATHURADAS,

I have your letter. You have done well in writing to Dr. Chandulal. Your stomachache has got to go.

I am of course well. I suffered from migraine for a few days. It was cured by application of mud-packs. If Taramati has not yet written me a letter, tell her that I am waiting.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
HOMI VILLA
PANCHGANI

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

508. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Friday, Ahsadh Sud 13 [July 23, 1926][2]

CHI. MATHURADAS,

I have your letter. Now that the fever has subsided you are bound to gain weight at Panchgani. It is my belief that respiratory trouble is connected with diet. It is good that you intend to see the local physician. I have long forgotten about my headaches.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
HOMI VILLA
PANCHGANI

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] & [2] From the postmarks

509. LETTER TO V. L. PHADKE

ASHRAM, SABARMATI,
Friday, July [*23*][1], *1926*

BHAISHRI MAMA[2],

It seems that *Antyajas* have been experiencing difficulty in visiting Dakor. I have even got copy of a notice served on them. They were permitted till now to have *darshan* from a distance, but they say that even that privilege is withheld from them now. If we take any public step, the *Antyajas* may be subjected to greater harassment. You should, therefore, go to Dakor, since you are near the place. I should like you to find out the real position and see the Secretary of the Municipality and so on. The *Antyaja* priest there is called Sadhu Fakirdas. It seems he has built a small dharmashala, but Fakirdas says that they put difficulties in the way of *Antyajas* using that also.

I have cut the towel into two pieces and use them alternately.

Blessings from
BAPU

From a photostat of the Gujarati : G.N. 3814

510. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Ashadh Vad 6, Friday [*July 30, 1926*][3]

CHI. MATHURADAS,

I have your letter. If the place suits you we shall look for cheaper lodgings where you can stay for a longer period next year. This you must resolve that you will avoid all entanglements till you have fully recovered. I shall also be happy if you can be freed from dependence on drugs. Some cure should be

[1] The date noted on the letter is July 25; Friday however fell on July 23.

[2] Vithal Lakshman Phadke, Manager of the Antyaja Ashram at Godhra in Gujarat

[3] From the postmark

found for your respiratory trouble. What does the doctor say could be the cause of it? At last I had Taramati's letter. I shall reply to her later.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
HOMI VILLA
PANCHGANI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

511. *LETTER TO MATHURADAS TRIKUMJI*

ASHRAM, SABARMATI,
Ashadh Vad 13, Friday [*August 6, 1926*][1]

CHI. MATHURADAS,

I have your letter. Your idea of paying a visit to Bombay in September appears inverted thinking to me. Instead, why doesn't Dr. Jivraj go there when he has the time? I think it is desirable not to take any risk when you have improved so much. Pyarelal, like Cassius, thinks too much. Hence it will be difficult for him to acquire a pink complexion. It is enough if he can keep himself fit. I know this is the best season in Panchgani. Let Pyarelal benefit from it as much as he can. I have not forgotten Taramati's letter. But why should I not avenge myself on her for having been made to wait so long for her letter?

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
HOMI VILLA
PANCHGANI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtsey : Beladevi Nayyar and Dr. Sushila Nayyar

[1] From the postmark

512. LETTER TO A. RAMAN PILLAI

THE ASHRAM, SABARMATI,
August 13, 1926

DEAR FRIEND,

I have your letter[1]. I regret the delay in replying. Because of neglect in my office the matter has been overlooked. I have now sent the following cablegram:

"Nothing yet possible regarding autobiography."

As you have well said there is no question of giving the rights before the *Autobiography* is finished. Mr. Natesan is not publishing it in book form. But I am having the first part published at the Navajivan Press. I am considering several applications received from Europe and America with regard to copyright in the Western countries.

Yours sincerely,

A. RAMAN PILLAI, ESQ.
POSTFACH 102
GOETTINGEN

From a photostat: G.N. 11473; also S.N. 32260

513. LETTER TO TARAMATI MATHURADAS TRIKUMJI

SABARMATI, ASHRAM,
Shravan Sud 7, 1982, August 15, 1926

CHI. TARAMATI,

Though at last after many days I have your letter there is nothing in it. You have not even said what Rohit[2] is doing and how he is getting on. Do you go out for walks there? You must walk a lot and do physical exercise and build up your health. You must also read a little.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] Dated April 12, 1926, in which the addressee had sought the copyright for a German edition of the *Autobiography*

[2] Gandhiji mistakenly thought that was the name of the addressee's son, Dilip; *vide* p. 385.

514. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Shravan Sud 7, 1982 [August 15, 1926]

CHI. MATHURADAS,

I have your letter. I hope you are now completely rid of your pain. Do you have an alternative in mind when you have to vacate the bungalow? Devdas is still at Mussoorie. He wants to stay there a little longer.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

515. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Shravan Vad 1, Tuesday [August 24, 1926][1]

CHI. MATHURADAS,

I have your letter. You must have received my letter of yesterday about Miss Haussding.[2] Pattani Saheb's bungalow can certainly be rented. And if no other place is available, I should not hesitate to ask him for the bungalow.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
HOMI VILLA
PANCHGANI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] From the postmark

[2] Gandhiji had asked the addressee if he could accommodate Helene Haussding in his bungalow; *vide* Vol. XXXI, p. 323.

516. LETTER TO JAGJIVANDAS NARANDAS MEHTA

ASHRAM, SABARMATI,
Shravan Vad 4, Friday [*August 27, 1926*][1]

BHAISHRI JAGJIVANDAS,

I have your letter. I am enclosing herewith three drafts for the sums of Rs. 400/-, Rs. 300/-, and Rs. 300/-, totalling Rs. 1000/-. It seems to me that Trivenibehn has got to put up with the loss of interest. The following books can be useful to some extent in the matter of the municipality. . . .[2]

From a photostat of the Gujarati : S.N. 10606

517. LETTER TO MATHURADAS TRIKUMJI

Friday [*August 27, 1926*][3]

CHI. MATHURADAS,

I have your telegram and letter. There is no question of my being hurt because you have said no. My duty was to ask you and your duty was to say no under the conditions obtaining there.

Pattani Saheb came yesterday. I have requested him to make his bungalow available. If no other bungalow is available we shall take his. I shall see whether or not he will take rent. I told him that in case no other bungalow was available we intended to have his bungalow as there was no other alternative. I asked him frankly whether or not he would take rent. He said he would like to take rent as otherwise the place could not be maintained.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
HOMI VILLA
PANCHGANI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] The year has been inferred from the contents. In 1926 *Shravan Vad 4* corresponded to August 27.

[2] The letter is incomplete; *vide* Vol. XXX, p. 570.

[3] From the postmark

518. *LETTER TO MATHURADAS TRIKUMJI*

Monday [August 30, 1926][1]

CHI. MATHURADAS,

I have your letter. We knew what Dr. Jivraj would recommend. I have already written to you that I have talked to Pattani Saheb about the bungalow to be given to you. I think we shall get the bungalow.

Blessings from
BAPU

[PS.]

I wrote Rohit not in joke but by mistake.[2] Somehow I had a notion that because of Taramati you had named the child Rohit. Let him have both the names.

SJT. MATHURADAS TRIKUMJI
HOMI VILLA
PANCHGANI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

519. *LETTER TO MATHURADAS TRIKUMJI*

Saturday [September 4, 1926][3]

CHI. MATHURADAS,

I have your letter. I am inquiring about Pattani Saheb's bungalow. I am hoping to get it if it has not been given to [the Thakore Saheb of] Limbdi. I think it will be all right if we have it up to the end of February. At the approach of the season it can be vacated.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
HOMI VILLA
PANCHGANI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] From the postmark
[2] *Vide* p. 382.
[3] From the postmark

520. LETTER TO MOTILAL ROY

September 5, 1926

DEAR MOTI BABU,

I have your letter and report.

It is surprising how troubles after troubles overcome you.

I am asking the manager to book the Sangha for a complimentary copy of *Young India*.

I do hope that your yarn will improve in quality. You know that we have now introduced the practice of testing the strength and the count of yarn.

Yours sincerely,
M. K. GANDHI

From a photostat : G.N. 11029

521. LETTER TO BENARSIDAS CHATURVEDI

ASHRAM, SABARMATI,
Shravana Amavasya, Tuesday, September 7, 1926

BHAI BENARSIDASJI,

I have your letter. As of now there is nothing left for you to do.

Yours,
MOHANDAS

[PS.]

Yes, there is Vaze[1]. At the moment he too has no work. I shall plead for him. It will do if the two of you come. If you want to ask Devdas, do so, but I think, knowing his limitations, he will not come.

From the Hindi original : Benarsidas Chaturvedi Papers. Courtesy: National Archives of India

[1] S. G. Vaze

522. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Bhadrapad Sud 1, Wednesday [September 8, 1926][1]

CHI. MATHURADAS,

I have your letter. I have written to Lady Pattani to give us the bungalow till February. In the season, they may not even rent it out but they would like to have possession of it to accommodate various people. That is my feeling. By February your health will have sufficiently improved so that if you cannot remain in Panchgani, you can put up with the strain of going to some other hill resort. You can go to Sinhgadh at that time. And if we think of distant places, you can also go to Almora, Mussoorie, Kasauli, etc.

Blessings from
BAPU

MATHURADAS TRIKUMJI, ESQ.
HOMI VILLA
PANCHGANI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

523. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Bhadrapad Sud 3, Friday [September 10, 1926][2]

CHI. MATHURADAS,

I have your letters. 32 years is nothing. You still have a long life before you. Your health will certainly improve. What Dr. Mehta says is absolutely right. Do take sun-bath there when there is sunshine. Direct exposure to sunrays is as important as pure air. This is being proved with each passing day. And now if doctors take as much care about diet as they do about air,

[1] & [2] From the postmarks

there can be great progress. May you be blessed with a long life.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
HOMI VILLA
PANCHGANI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

524. LETTER TO RAMI PAREKH

Monday [September 20, 1926][1]

CHI. RAMI,

I received your first letter only today. Always write like this. Look after Kusum. Keep me posted with news of her. All are well here. Kunvarji[2] came yesterday. I had been to Bombay for a day.

Blessings from
BAPU

From a photostat of the Gujarati : S.N. 9700

525. LETTER TO JOHN HAYNES HOLMES

THE ASHRAM, SABARMATI,
September 21, 1926

DEAR FRIEND,

I have your letter[3] together with the original terms from the Macmillan Company. There is only one exception that I feel should be made to clause 1. Cession of the rights to the English-speaking world should not include India. My desire is to let the English-knowing public in India have the cheapest possible edition and I think too that the Indian edition should be published in India. The circulation of the Indian edition can be easily restricted to India.

[1] From the S.N. register
[2] Kunvarji Parekh, addressee's husband
[3] Dated August 18, 1926, which was in reply to Gandhiji's letter dated July 9, 1926; *vide* pp. 376-7.

I suppose the Macmillan Company know that I propose publishing parts in book form now as each part is completed from time to time. This would remain unaffected by the proposed contract. It is open to them if they wish to publish the book in parts, in which case circulation of parts outside India can be stopped.

Yours sincerely,

REV. JOHN HAYNES HOLMES
12 PARK AVENUE
NEW YORK CITY

From a copy : S.N. 32229

526. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Bhadrapad Vad 3, Friday [*September 24, 1926*][1]

CHI. MATHURADAS,

I have your letter. The new place should certainly suit you better. Is there some extra accommodation? I have already written to Lady Pattani that we shall keep the bungalow up to February. By the end of February you will have become fit enough to go to Almora, etc., and so the change may even be agreeable to you. But we can think about all that in February. Find out from the agent the rent of Pattani Saheb's bungalow.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
PANCHGANI CASTLE
PANCHGANI

From the Gujarati original : Payrelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] From the postmark

527. LETTER TO MATHURADAS TRIKUMJI

SABARMATI,
Bhadrapad Vad 12, Sunday [October 3, 1926][1]

CHI. MATHURADAS,

How did you get the pain again? I hope there is no moisture in the air there? When does the rain stop? You are unnecessarily worried about places like Almora. There is no need to worry at all. But we shall think about that only after December. In the meantime, let us see the result of Dr. Talwalkar's experiment on Kaka.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
HOMI VILLA
PANCHGANI

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

528. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
Bhadrapad Vad 13, 1982 [October 4, 1926]

CHI. MATHURADAS,

Rs. 2,400 as rent is too high for you. I cannot ask directly about the payment of rent. I shall be able to speak about it only when Pattani Saheb comes. When I wrote to Pattani Saheb it was with the idea that we would have to pay something by way of rent. Lady Pattani did get the letter in which I had mentioned February as our time limit. But apparently she did not inform the agent accordingly. We shall proceed on the

[1] From the postmark

assumption that we shall want the place only up to February. What you have written to the agent is correct.

Blessings from
BAPU

BHAI MATHURADAS TRIKUMJI
PANCHGANI CASTLE
PANCHGANI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

529. A LETTER

SABARMATI,
October 10, 1926

DEAR FRIEND,

I have your letter. I shall be happy to meet the Maulana and give him a note of introduction.

I prize your congratulations on my achievement or rather that of the film company.

Herewith a letter from Sjt. Ramachandran[1] which speaks for itself. Of course he wants no remuneration. If you entertain his proposal, you will find board and lodging for him in the premises. But if you do not need his services or for any other reason it is not convenient for you to have him, you will not hesitate to say no! Ramchandran is a . . .[2] good man.

Yours sincerely,
M. K. GANDHI

From the original : C.W. 10875. Courtesy : Dr. Zakir Husain Library, Jamia Millia Islamia

[1] Who was teaching spinning at Jamia Millia, Delhi; *vide* Vol. XXXI, p. 531.

[2] Illegible

530. LETTER TO HARIBHAU UPADHYAYA

SABARMATI,
Ashwin Shukla 4, 1982 [October 10, 1926]

BHAI HARIBHAU,

I have your letter. I am glad to know that Martanda[1] is improving. If you can find out why he was not recovering here, please let me know. What treatment is he taking? May you succeed in observing the vows. The work on the occasion of the *Charkha-dwadashi* was well done. Keep me informed of the results of your dietetic experiments.

Blessings from
BAPU

SJT. HARIBHAU UPADHYAYA
RAJASTHAN CHARKHA SANGH
AJMER

From the Hindi original: Haribhau Upadhyaya Papers. Courtesy: Nehru Memorial Museum and Library

531. LETTER TO RAMI PAREKH

Monday [October 11, 1926][2]

CHI. RAMI,

I have your letter. Make it a habit to write in ink. So far all is well here. Do you study anything? Do you spin?

There are many people in the Ashram nowadays. Many have come from outside for the Charkha Jayanti.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9701

[1] Addressee's brother
[2] From the S.N. register

532. LETTER TO RAMDAS GANDHI

ASHRAM, SABARMATI,
Tuesday, October 12, 1926

CHI. RAMDAS,

I have your letter after a long time. You have taken difficult vows. May God be your help. Certainly it is my earnest wish that you should dedicate yourself wholly to khadi. But plunge into the work only when you think it right. There is no doubt that khadi is our *Kamadhenu*. If I can make myself totally passionless in this life, you and the others will not look for any livelihood save khadi. I hope you are well.

Blessings from
BAPU

[From Gujarati]
Motana Man, p. 32

533. LETTER TO MOTILAL ROY

THE ASHRAM, SABARMATI,
October 14, 1926

DEAR MOTI BABU,

I have your letter together with a report of production and sale of khadi for the month of August.

Yours sincerely,
M. K. GANDHI

BABU MOTILAL ROY
PRABARTAK SANGHA
CHANDERNAGORE

From a photostat : G.N. 11030

534. *LETTER TO LAKSHMAN DUTT BHATT*

Ashwin Shukla 15, 1982 [*October 21, 1926*]

BHAI LAKSHMAN DUTTJI,

I have your letter. I am obliged to you for your invitation, but I am unable this year to take part in any public function. Therefore please excuse me.

Yours,
MOHANDAS GANDHI

SJT. LAKSHMAN DUTT BHATT
KASHIPUR
NAINITAL DIST.

From a photostat of the Hindi : G.N. 10844

535. *LETTER TO EMIL RONIGER*[1]

[Before *October 29, 1926*]

I have purposely refrained from acknowledging your letter all these long weeks, not because there was any unwillingness on my part to contribute my humble quota to the tribute that will be paid by many persons all the world over to the humanitarian work of Romain Rolland. My difficulty was my unfitness to find myself among those men of letters whose contributions you have invited. This is no mock modesty, but my inmost feeling. I am unfit also because, I confess, I knew practically nothing about our great and good friend before he imposed upon himself the task of becoming my self-chosen advertiser.[2] And you will be perhaps amazed to know that now, too, my acquaintance with him is confined to a very cursory glance at that booklet[3] regarding myself. The work before me leaves me

[1] An extract from this has already been reproduced in Vol. XXXI, p. 540.

[2] It was conveyed to Gandhiji by Rabindranath Tagore that Romain Rolland did not like the expression "self-chosen advertiser" used by him. For Gandhiji's explanation, *vide* Vol. XXXI, pp. 540-1.

[3] *Mahatma Gandhi*

no time to read the things I would like to. I have, therefore, even now, not been able to read any of his great works. All, therefore, I know about Romain Rolland is what I have learned from those who have come into personal contact with him. Perhaps it is better that I know him through the living touch of mutual friends. They have enabled me to understand and appreciate the deep humanity of all his acts in every sphere of life. The world is the richer for his life and work. May he be long spared to continue the noble mission of spreading peace among mankind.

M. K. GANDHI

Romain Rolland and Gandhi : Correspondence, pp. 77-8

536. TELEGRAM TO MATHURADAS TRIKUMJI

GRANT ROAD,
November 2, 1926

MATHURADAS
PANCHGANI CASTLE
PANCHGANI

CAN YOU RELEASE PYARELAL WHO MUST GO ATTEND HIS SISTER SUFFERING FROM TYPHOID. ARRANGING SEND SUBSTITUTE. REPLY SABARMATI.

BAPU

From the original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

537. LETTER TO V. L. PHADKE

Ashwin Vad 14 [*November 4, 1926*][1]

BHAISHRI MAMA,

I have your letter. I can have nothing to say as long as you stick on there.

I shall start writing on what must be done to remove untouchability. Your view does not tally with our idea of asking for contributions from *Antyaja* friends. Others may well serve in that way. Friends expect different from me.

Blessings from
BAPU

From a photostat of the Gujarati : G.N. 3815

[1] As noted on the letter

538. LETTER TO MOTILAL ROY

THE ASHRAM, SABARMATI,
November 5, 1926

DEAR MOTIBABU,

I have your usual balance-sheet for which I thank you. Our accountant here tells me that if in your next balance-sheet you will send the amount of capital investment in the khadi work and the management expenses, he will be able to appreciate the figures better.

Yours sincerely,
M. K. GANDHI

BABU MOTILAL ROY
PRABARTAK SANGHA
CHANDERNAGORE
(BENGAL)

From a photostat : G.N. 11031

539. LETTER TO MATHURADAS TRIKUMJI

Diwali [*November 5, 1926*][1]

CHI. MATHURADAS,

I have not written to you for a long time. Today it is Diwali, and I am thinking of all of you. These days, because of heavy pressure of work, I observe silence for two or three hours for writing letters. There is no difficulty about writing as the hand moves quite well.

As far as you are concerned for the present my only wish is that you should get well.

I have your telegram concerning Pyarelal. I think that for a few days you will have to manage as at present. I do not know whether you can, but if it is more than a minor inconvenience write to me frankly. I sent you a telegram. I also sent

[1] The addressee received the letter on November 7, 1926. Diwali was on November 5.

one to Devdas. I have received his telegram in reply. He is willing to come. He will be coming here on the 8th and then he will go back there. He has asked my permission to go to Assam. In that case it will be a problem to decide whom I should assign to be with you. But God will show the way. I shall not leave it to you to choose a third person. I will send anyone I can spare.

Pyare Ali must have met you. He is a man with a pure heart. At least to me his wife appeared to be a saintly lady.

Remind Taramati again that she has to write to me now and then. I have already written to you that I had mentioned the name Rohit by mistake.[1] But both the names can perhaps remain? That young man is having the rare benefit of the climate there. Does Taramati go for walks? Anybody who does not go for walks in Panchgani should be considered a criminal.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

540. *LETTER TO RAMDAS GANDHI*

Ashwin Vad 30, Diwali [November 5, 1926][2]

CHI. RAMDAS,

I have your letter. A Happy New Year to you all and may all your wishes be fulfilled. I am not aware of Diwali or any other festival. All the days are either festivals or days of gloom. If our soul is blissful, then it is a festival. If the soul in pursuit of passion is sad, it is a day of gloom in spite of it being a festival. Ba is now fully recovered.

Blessings from
BAPU

From a microfilm of the Gujarati : S.N. 19961

[1] *Vide* p. 385.
[2] *Vide* the preceding item.

541. LETTER TO HARIBHAU UPADHYAYA

SABARMATI,
Diwali, November 5, 1926

DEAR HARIBHAU,

I am returning the Tamil Veda today. I have glanced through it. It seems to me that a large part of it is of no relevance today. But it would certainly be good if a translation of such a great Tamil work was available. It would be good if somebody could write an introduction to it pointing out the merits and demerits of the work. I do not have the ability to write such an introduction. I do not have the necessary knowledge of Tamil. I cannot even say if the translation is accurate or not. I hope Martand's health has improved.

Blessings from
BAPU

From the Gujarati original : Haribhau Upadhyaya Papers. Courtesy : Nehru Memorial Museum and Library

542. TELEGRAM TO MATHURADAS TRIKUMJI

SABARMATI,
November 10, 1926

MATHURADAS TRIKUMJI
PANCHGANI CASTLE
PANCHGANI

DEVDAS REACHING THERE THURSDAY AFTERNOON.

BAPU

From the original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

543. LETTER TO S. G. VAZE

November 10, 1926

MY DEAR VAZE,

I have your letter. Benarsidas anticipated you and sent me a copy of your letter to him. The reason he has given me for his wishing to join [you] does not appeal to me.[1] He has unnecessarily impoverished himself and now thinks that he will have a better career as a journalist if he goes to South Africa. I totally dissent from the view. Apart from his reason, however, his going to South Africa with you appeals to me. And if you and he think that he should go, I suggest Shastriar[2] writing to Mrs. Naidu or J. B. Petit for the fare. I think you will get it for the asking.

You hardly need any recommendation from me when you have Andrews there. My son[3] too is there. But here is one letter, though you do not need even that. You must have heard about him from G. It was at his villa that we stayed in Johannesburg.

Yours sincerely,
M. K. GANDHI

[PS.]

I am glad S. is coming.[4] I hope to see you with him.

From a photostat : G.N. 2766

544. LETTER TO VRAJLAL JAGANNATH SHARMA

Kartik Krishna 6, 1983 [*November 25, 1926*]

SHRI VRAJLALJI,

I have your letter. I beg to be excused for the delay in replying. Your mother can certainly come here. She can also

[1] *Vide* Vol. XXXII, p. 19.
[2] V. S. Srinivasa Sastri
[3] Manilal Gandhi
[4] V. S. Srinivasa Sastri came to see Gandhiji on November 21.

have a room to herself. I hope she will not be hindered by the problem of untouchability.

Yours,
MOHANDAS GANDHI

SHRI VRAJLAL JAGANNATH SHARMAJI
C/O B. N. MOTIWALA, ESQ.
MALABAR HILL
BOMBAY

From a photostat of the Hindi : G.N. 10577

545. LETTER TO MATHURADAS TRIKUMJI

Friday [December 3, 1926][1]

CHI. MATHURADAS,

It is night now and I am on my way to Wardha by the Tapti Valley train. I have been under such heavy pressure of work of late that I have hardly been able to cope with letters. The last five days' post is still lying unattended to.

Devdas is not giving any satisfactory news about your health. If your stomach has distended and you cannot digest food and are feeling restless then you must reduce your intake of food. When Kaka Saheb had indigestion, he too was made to give up food. There is nothing to worry about if you have to fast for a couple of days. It will also be good if you can keep yourself on milk and fruit for a few days. If you want you can certainly discuss this with the doctor. If you want, I can also discuss it with Dr. Jivraj. All the doctors here are of the opinion that in your condition you must eat less and eat light food. You must eat only what you can digest and consider everything else poison. You have done well to resign from the Municipality.

I shall be at Wardha till the 20th at least.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] The addressee received the letter on December 6, 1926. The Friday prior to this date corresponded to December 3.

546. LETTER TO PURUSHOTTAMDAS THAKURDAS

[*December 4, 1926*][1]

BHAISHRI PURUSHOTTAMDAS,

It is all right that you wrote in English. Allow me to continue to write in Gujarati. I have not been able to read your articles. If you have any off-prints please send me. I have invited Jaisukhlal Mehta to Wardha to gather more information. I am writing this on my way to Wardha. I shall be at Wardha till the 20th.

Vandemataram from
MOHANDAS

From the Gujarati original : Purushottamdas Thakurdas Papers. Courtesy : Nehru Memorial Museum and Library

547. LETTER TO EMIL RONIGER

AS AT THE ASHRAM, SABARMATI,
December 9, 1926

DEAR FRIEND,

I have your letter. I have no desire whatsoever to drive a commercial bargain. If I receive anything from the sale of the translation, it would simply go towards the upkeep of khaddar or untouchability work I am doing here. I suppose for the present you will confine yourself to the German translation. You will let me know in what other languages you expect the *Autobiography* to be translated. I have myself no notion as to the time when the *Autobiography* will be completed. There is yet a vast ground to cover.

If you think it worth while, the German translation of the first and second parts which are now completed may be published.

Suppression of passages from an autobiography does not appeal to me. Its merit lies in its being published in its complete form even though it may be crude or uninteresting to those who

[1] From the postmark

may not know the language of the narrator. You may however consider this point and imagine me to be open to conviction. If possible, you should let me know, by way of illustration, what you would like to suppress.

I shall be pleased to meet Dr. Hurlimann when he arrives here.

Yours sincerely,

EMIL RONIGER, ESQ.
REINFELDEN
SCHWEIZ

From a copy : S.N. 32245

548. LETTER TO JOHN HAYNES HOLMES

AS AT THE ASHRAM, SABARMATI,
December 9, 1926

DEAR FRIEND,

I have your letter enclosing the draft agreement prepared by the Company. You will see that I have made 3 additions, all of which are, in my opinion, necessary. I have signed the agreement before two witnesses and initialled the additions whether made by me or the Company.

The two parts I contemplate publishing as soon as possible. It is open to the Macmillan Company to publish the volumes as they get completed. But if they do not feel inclined to do so, they must not mind the sale of Indian edition outside India. Hence the inscription of the addition to clause 12[1].

Yours sincerely,

DR. JOHN HAYNES HOLMES
12 PARK AVENUE
NEW YORK CITY
(U.S.A.)

From a copy : S.N. 32231

[1] Which read : "The author reserves the right to publish a cheap edition of the said work for sale in India, it being provided, however, that the sale of the said edition shall be restricted to India, after the time the company's copyright edition is available for sale."

549. LETTER TO MATHURADAS TRIKUMJI

WARDHA,
Tuesday, December 14, 1926

CHI. MATHURADAS,

I have received your letter. In my letter to Devdas I have said everything I wanted to say about you. Hence there is nothing more to say. In my opinion, if you keep yourself increasingly on fruit and milk you will be greatly benefited. I would also like your being given Kuhne's baths. I gave that treatment to Uttamchand at the Ashram and his fever left him. I am aware that physically you are more delicate. But I would not be afraid on that account. However, that question does not arise now. After hearing about the condition of Jawaharlal's wife[1], I have less faith in allopathic treatment. Surgery is good. The rest is a matter of chance. Even so we cannot help depending on it because there are amongst its practitioners people who genuinely go by their beliefs.

You must muster up the courage to go to the Himalayas.

I have discussed the matter with Pyarelal. He is perfectly ready to accompany you there. He is not keen to come to Assam. After the Congress is over, Devdas will replace him if it should be found necessary.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] Kamala Nehru, who was undergoing treatment for tuberculosis in Switzerland

550. LETTER TO MATHURADAS TRIKUMJI

WARDHA,
Silence Day [December 20, 1926][1]

CHI. MATHURADAS,

I am enclosing herewith the letter from Pattaniji. His goodness is beyond measure. You write a letter to him direct. I still feel that we should send him whatever money we can in such a way that his feelings are not hurt. He may well use the amount for any charitable purpose he wants. If you feel that your financial situation is such that you must save every pie you can, then you need not send anything. And if you cannot leave Panchgani you should not hesitate to stay on there. Write to Pattaniji and send the letter to me. I shall post it to him after perusal.

Pyarelal must have reached there in time. Devdas had written that you could not be left without someone to help you.

Blessings from
BAPU

[PS.]

Till the 28th, write to me only at the Gauhati address.

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

551. LETTER TO MAHARAJA OF NABHA

AS AT THE ASHRAM, SABARMATI,
January 1, 1927

DEAR FRIEND[2],

I was distressed to find that a resolution was brought up before the Congress[3] in connection with yourself. I understood also

[1] The addressee received this on December 22. The silence day, i.e., the Monday, prior to this date, fell on December 20.

[2] Ripudamansing Malavendra Bahadur, deposed ruler of Nabha

[3] At the Gauhati session of the Congress on December 27, 1926, a resolution was moved regarding the addressee's restoration; *vide* Vol. XXXII, p. 468; background information, *vide* also Vol. XXIII, pp. 218-20 and 230-1.

that the resolution was brought at your desire and instance. When it was first brought to my notice, I told Sardar Sardul Singh that it would be injurious to press the resolution. I told him that even whilst I was ailing in Poona[1] I had studied your Highness's papers and I was satisfied that yours was not a case for public agitation and that if any relief was to be expected, it was to be had only through proper diplomatic channels which really do not admit of public agitation. I told Sardar Sardul Singh further that it would be wrong for the Congress to be identified with the agitation and it would be harmful to your own cause. Nevertheless, in the absence of Pundit Motilalji and myself, the resolution was brought up before the Subjects Committee which, in my opinion unthinkingly and hastily, adopted it. The following morning I was informed of the event. Pundit Motilalji was equally distressed with me to find that the resolution was passed. And it was only then that I heard that Pundit Motilalji was your legal adviser. As a lawyer of some experience I think that a client does grave injury to his cause who behind the back of his legal adviser adopts means of redressing the wrong which he entrusted to a chosen adviser. I further learn that you were so impatient to be reinstalled that you were paying heavy sums to all sorts of men who at all held out hope of securing relief for you. As a friend and servant of India and therefore of your Highness, I have no hesitation in saying that if you have been paying people in the manner described to me, you are but injuring your cause and your reputation. I think that you could restrain all your friends, however well-meaning they may be from carrying on public agitation such as ventilating your case before the Congress, that you should be true to your legal adviser and should do nothing behind his back, and that if you have a good case, you will get relief only through proper and clean diplomatic channels. Lastly, I repeat what I have said to the Sikh friends who, I expect, saw me on your behalf and who were hurt because I had intervened and persuaded the Subjects Committee to reconsider and reverse its decision. If they thought I had not properly studied the case or there were any documents which had not been shown to me by the Sikh deputation that had seen me at the Sassoon Hospital[2], I would be prepared patiently to go through the case and give my opinion. You must have seen that the Subjects Committee has referred the case to the Working

[1] In January, 1924
[2] In March 1924

Committee for examination, if the matter is brought before it on your behalf, and for confidential report.[1]

Yours sincerely,
M. K. GANDHI

HIS HIGHNESS THE MAHARAJA OF NABHA
DEHRADUN

From a copy: C.W. 10704. Courtesy: Jamia Millia Library

552. LETTER TO HARIBHAU UPADHYAYA

KASHI,
Monday [January 10, 1927][2]

DEAR HARIBHAU,

I have received your letter. There is no reason to be unhappy about the resolution passed by the school committee with regard to Martand. I personally feel that your decision to keep him there is best. But if you wish to send him to Wardha there should be no difficulty. It would be as well to know what Martand himself wants.

My health is fine. I am going to Bihar today. Devdas is with me.

Blessings from
BAPU

From the Gujarati original : Haribhau Upadhyaya Papers. Courtesy: Nehru Memorial Museum and Library

553. LETTER TO ANASUYABEHN SARABHAI

KASHI,
Silence Day [January 10, 1927]

CHI. ANASUYABEHN,

I have been wanting to write to you every Monday, but the letter remains unwritten till it is time for the post to go. So I decided to write early today.

[1] For Gandhiji's further correspondence with the addressee, *vide* Vol. XXXIII, pp. 385-6.

[2] From the contents. Gandhiji was in Kashi on January 9 and 10, 1927, and left for Bihar on the 10th.

I may not write to you; but can I forget you? I cannot forget you even if I want because the packet of cloves and the blankets you have given constantly remind me of you.

As for my experiences, what should I write and what not write? You can read about them in *Young India* and *Navajivan*.

I am keeping very good health. Now I am closing the letter because people have started coming.

Tell Mridu that I shall ask her for the account. Do go to the Ashram occasionally.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 11573

554. LETTER TO RAMKRISHNA CHANDIWALA

ON THE TRAIN,
Paush Krishna 5 [January 23, 1927][1]

DEAR RAMKRISHNADAS,

I have received your invitation. Convey my blessings to the bride and the bridegroom.

Yours,
MOHANDAS

BHAI RAMKRISHNADASJI
KRISHNA NIVAS
KATRA KHUSLARAI
DELHI

From the Hindi original: Brijkrishna Chandiwala Papers. Courtesy: Gandhi National Museum and Library

555. LETTER TO ANASUYABEHN SARABHAI

Silence Day [January 24, 1927][2]

CHI. ANASUYABEHN,

We are in Bettiah today. I have your letter. In a hurried letter Subbiah wrote about the biscuits. We get butter here in

[1] The postmark bears the date "January 24, 1927." *Paush Krishna* 5 corresponded to January 23.

[2] From Gandhiji's itinerary supplied at the end of the letter. Gandhiji was in Bettiah on this date, which was a Monday.

plenty, so Ba can make them whenever she likes. I shall use those you have sent when I get the parcel. But henceforward do not send them. We shall meet in March. Do come to Porbundur if you can.

I hope you are keeping good health. Are you? It appears that we shall have to set up waterworks in the Ashram. The reason why the newcomers, normally healthy, continuously fall ill must be the water. In this connection, if Bhai has any competent person in mind, he may be asked to give us an estimate of expenses.

I have already written to Maganlal to see Vallabhbhai.

There was a telegram from Saklatwala[1]. I have replied to him at your address. You must have seen the letter. He can see me at Nagpur or Wardha around the 3rd or the 4th.[2]

Two American women came all the way here to see me. What infatuation!

We shall be in Patna on the 30th and 31st. In Calcutta on the 1st, Gondia on the 27th and from there to Wardha. After that Jamnalalji knows [the plans].

Blessings from
BAPU

From the Gujarati original : S.N. 32827

556. *LETTER TO ANASUYABEHN SARABHAI*

PATNA,
Silence Day [January 31, 1927][3]

CHI. ANASUYABEHN,

Your present was at last received here. On arriving here yesterday, I found the box of biscuits waiting. For the last two days I have been eating them. They are well made. The soda is a bit much but there is no harm in it.

What has happened to Kokila? What was it she quarrelled with Kripalani over? It is as well she is with you. We are leaving for Maharashtra tonight.

[1] Shapurji Saklatwala, a Communist leader and member of the British House of Commons

[2] For Gandhiji's interview to Saklatwala, *vide* Vol. XXXIII, pp. 46-7.

[3] From the contents

2nd — Gondia
3rd — Nagpur-Wardha
4th — Wun
5th — Yeotmal
6th & 7th — Akola

The detailed programme for the tour thenceforward has not been received.

It may be said that good work has been done here. A sum of Rs. 50,000 has been collected and the khadi sales were really good.

Blessings from
BAPU

From the Gujarati original : S.N. 32820

557. LETTER TO MOTIRAM SHAUKIRAM ADWANI

AS AT THE ASHRAM, SABARMATI,
February 3, 1927

MY DEAR FAKIR,

I was delighted to hear from you, especially after your having gone mad, for whilst you were a respectable District Judge, it was unnecessary to think of you and injurious to come in close quarters with you. But now that you claim to be mad, it is a renewal of old kinship and naturally I am delighted. Mad men ought not to suffer from any disease. There seems to be therefore a touch of undesirable sanity about your madness. You must therefore get rid of this sanity and also your illness. And when you have reached the proper mad stage, you must render some portion of your savings and your pension for my charkha, which, it is claimed by some, is a product of a mad man's imagination.

I was sorry to learn from you that Mrs. Adwani was no more. Do write to me when the fit is on you, especially when you make me a sharer in your pension. I am prepared to share it in spite of my non-co-operation.

Yours sincerely,
M. K. GANDHI

From the original : C.W. 11039. Courtesy : Arjun Jairamdas

558. LETTER TO MOTILAL ROY

In Train,
February 6, 1927

DEAR MOTI BABU,

Mr. Banker has sent me a note telling me that someone has written to him from the Pravartak Sangh saying that you are hurt to see the absence of any mention about Pravartak Sangh in the pages of *Young India*. I hope this is not true for you know me better by this time. As you know, Mahadev Desai, who writes the descriptive articles in *Young India*, was not with me when I visited your place.[1] I have wanted to write something myself, but that has not been possible. Both Messrs Banker and Lakshmidas have sent me very happy accounts of their experiences with you. I have wanted to lick these into shape but I have been incessantly travelling without a moment's rest and I have not been able to do many things I have the desire to. But I shall surely write in my own time. You and I however do not want certificates from anybody. We stand on our own faith which will make us whole.

Mr. Banker has sent me what purports to be a contribution to *Young India*. I may not even take that because I want to write something better.[2] I only give you my assurance that my visit to Chandranagore was a pleasure and the experiences of Messrs Banker and Lakshmidas have enriched that pleasure. I want you to succeed and you may rely upon all such help as it is possible for me to render. I have dictated this letter for want of time.

Yours sincerely,
M. K. Gandhi

From a photostat : G.N. 11032

[1] On January 1, 1927
[2] *Vide* Vol. XXXIII, p. 150.

559. *MESSAGE TO INTERNATIONAL CONGRESS AGAINST IMPERIALISM, BRUSSELS*

[Before *February 7, 1927*][1]

DEAR FRIENDS,

I thank you very cordially for your invitation to the Brussels International Congress Against Colonial Oppression and Imperialism. I regret that my work here in India prevents my taking part in the Congress.[2] I wish you, however, from the depths of my heart, every success in your deliberations.[3]

From a Copy: A.I.C.C. File, 1927. Courtesy : Nehru Memorial Museum and Library

560. *LETTER TO ANASUYABEHN SARABHAI*

AKOLA,
Silence Day, February 7, 1927

CHI. ANASUYABEHN,

Today we are in Akola. Kishorelal has been ill for a long time and now Gomatibehn is bed-ridden. His elder brother, Nanabhai is also ill. In spite of all this the family's tranquillity and faith in dharma is great. Meeting them is a rare pleasure.

The summer heat has already started in this part of the country.

I had already asked you about Sparrow[4]. Her letters that followed have shocked me. I have written to her. If she shows you the letter, read it. I was much distressed.

I am awaiting a detailed letter from you.

Blessings from
BAPU

From the Gujarati original : S.N. 32826

[1] The Congress started its deliberations on February 7, 1927.

[2] Jawaharlal Nehru however attended its sessions as representative of the Indian National Congress.

[3] This is a translation from a German version, the original not being available.

[4] Helene Haussding

561. LETTER TO MATHURADAS TRIKUMJI

Tuesday, February 8, 1927

CHI. MATHURADAS,

I have your letter. You are always in my thoughts but I just do not find time to write. I did not know that Mahadev too had not been able to write to you.

I have sent your letter to Pattani Saheb and asked him to reply to you direct. The only reply he will send is that you should stay there. Devdas has sent you Dr. Ansari's letter. Let me know your decision after reading it.

Perhaps you do not know that Revashankarbhai[1] is going to Ceylon, taking Dhiru[2] along with him.

Even if you do not write letters, Pyarelal must. Even otherwise Pyarelal should write to me as a rule.

Blessings

BAPU

[PS.]

Dates: 10th Bhusaval, 11th Jalgaon, 12th Amalner, 13-14-Dhulia. I do not know the names of the other places.

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

562. TELEGRAM TO SAM HIGGINBOTTOM

AHMEDNAGAR,
February 18, 1927

TO
ALAGIN
NAINI

YOUR LETTER. COULD YOU COME SABARMATI NINTH TENTH TWELFTH OR THIRTEENTH MARCH STAYING WITH ME AT LEAST TWENTYFOUR HOURS.[3]

GANDHI

From a photostat: Higginbottom Papers. Courtesy: Nehru Memorial Museum and Library

[1] & [2] Revashankar Jagjivandas Jhaveri and his son Dhirajlal

[3] *Vide* also Vol. XXXII, pp. 436-7.

563. LETTER TO ANASUYABEHN SARABHAI

Silence Day [February 21, 1927][1]

CHI. ANASUYABHEN,

I expected a letter from you but there is none. I had also expected a letter from Miss Haussding but there is none from her either. I am a little worried about her.

We are in Sholapur today. Shantikumar is looking after us very well. It is getting quite hot here.

Jamnabehn has arrived from Barsi (Bardoli). There is no time for writing more.

Blessings from
BAPU

From a photostat of the Gujarati : S.N. 32833

564. LETTER TO SAM HIGGINBOTTOM

March 14, 1927

DEAR FRIEND,

I had your two wires to which I sent a reply at Lyallpur. I then received another wire today. I am helpless. I must keep an appointment which involves thousands of poor men and women. I could have intercepted you on the way but I thought that you should see the Ashram before seeing me. Pray make yourself at home at the Ashram and examine everything critically and have a heart-to-heart chat with my co-workers. You can then meet me near Bardoli at the Conference[2] I am taking in on the 16th or at Bardoli itself on the 17th. You can reach it *via* Surat. Mr. Banker will telegraph your wishes and I shall arrange for a friend to meet you at Surat and he will bring you to me wherever I may be on the Tapti Valley Railway.

I am sorry for all the trouble you are being put to. But my programme is so rigid that I dare not interfere with it.

[1] From the contents it is evident that the letter was written on this date, a silence day, when Gandhiji was at Sholapur.

[2] The Raniparaj Conference at Sathvav and Vedchhi on March 15 and 16, 1927

I hope you are strong and fit and that you will have no inconvenience at the Ashram.

Yours sincerely,
M. K. GANDHI

From a photostat: Sam Higginbottom Papers. Courtesy: Nehru Memorial Museum and Library

565. LETTER TO KISHORELAL MASHRUWALA

March 15, 1927

CHI. KISHORELAL,

I have your letter. Bhai Karsandas's[1] scheme is very good but he does not have competent women workers. Bombay is not the field for such work.

Is it not a wonder that you are well? How are you now?

Manilal and Sushila are well. I left the Ashram yesterday. 15th-17th Bardoli, 19th-21st Gurukul Kangri, and on Friday Bijnor.

Blessings from
BAPU

From the Gujarati original: C.W. 10722. Courtesy: Gomatibehn Mashruwala

566. SILENCE-DAY NOTE TO MIRABEHN

[*March 21, 1927*][2]

I can't decide. You must be guided by your own inner promptings. I asked you before agreeing. But it is quite all right. There is nothing in that agreement. You can discuss the pros and cons as if no agreement was reached and then decide. I do not want you to. But Jamnalalji does. You will go for having contact with him and there will be nothing but Hindi there to speak. But I would leave it to you. If you have positive disinclination you will certainly not go. It is a 2-months course.

From the original: C.W. 5512. Courtesy: Mirabehn. Also G.N. 5509

[1] Karsandas Chitalia

[2] Scribbled on the back of a letter to Mirabehn dated 19-3-1927, apparently this is a silence-day note written before Mirabehn left the Bhagwadbhakti Ashram at Rewari on March 21, for further Hindustani studies. *Vide* also Vol. XXXIII, p. 179, footnote 1.

567. LETTER TO GANGABEHN VAIDYA

Silence Day [March 28, 1927][1]

CHI. GANGABEHN,

Do not be scared by the news of my illness. Being scared is forbidden for all. You must go on doing your work as if nothing had happened to me.

I visited Chi. Mama[2]. She is terribly worn in body. She can recover only if God so wills. It will be good if on completion of one year, you visit your relatives and do some heart-searching. Chi. Mama will feel happy. Go and see her and give her what advice you think proper. Also hear what Kishorelalbhai may have to say.

Blessings from
BAPU

From a photostat of the Gujarati : G.N. 11382; also C.W. 8826

568. LETTER TO MATHURADAS TRIKUMJI

NIPANI,
Silence Day [March 28, 1927][3]

CHI. MATHURADAS,

I have your letter. Do not be worried in the least by anything you may hear about me[4]. I am watching what happens. I shall not write more.

You must have received the bangles.

[1] From the reference to Gandhiji's illness and the addressee's daughter's critical condition this letter appears to have been written at the end of March, 1927. The last Monday in the month was March 28.

[2] Mama D. Saraiya, addressee's daughter, who died soon after; *vide* Vol. XXXIII, p. 227.

[3] The addressee received the letter on March 30, 1927. The Monday prior to this was March 28, when Gandhiji was at Nipani.

[4] Gandhiji had developed high blood-pressure and had been advised complete rest.

For the present, Devdas has gone to Amaravati with Janakibehn[1]. I have told him to go to you whenever he desires.

I hope your health is improving.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

569. LETTER TO ANASUYABEHN SARABHAI

NIPANI,
Silence Day [March 28, 1927][2]

CHI. ANASUYABEHN,

Do not get frightened. Today the cart has fallen into a ditch, tomorrow it will break. Sooner or later that will happen. Why need we fear it? Remain engrossed in your work. It will be enough if we ceaselessly strive to reach what we believe to be our ideal and do not give it up even if we break in the effort. I am being looked after quite well. You need not therefore worry on that account. It is not yet decided where I should stay and what regimen I should follow. It will be in a day or two. If Shankerlal arrives there he will read this, otherwise send the letter wherever he is. Worrying will not help in the least.

Blessings from
BAPU

From the Gujarati original : G.N. 11571

570. LETTER TO RAMDAS GANDHI

BOMBAY,
April 10, 1927

CHI. RAMDAS,

I received your letter of complaint only today on my arrival in Bombay. A detailed letter may never get written because of my procrastination, so I write a brief one right away. You still

[1] Janakidevi Bajaj

[2] Inferred from the reference to Gandhiji's ill health and his stay at Nipani.

continue to regret that you have no formal education. You must get over it. In my programme of action it is of least importance. If you come, you can be of help in innumerable ways. You can even work on a salary if you so wish. I would make use of you in spinning and weaving and make you independent. I would also use you for the service of the country. But there are many other jobs apart from these. There is the work of the press, of the school, of Hindi. Many people, big and small, are helping me. I am sure that you too can join them. But I wish that you should do only what gives you satisfaction.

Chi. Jamnadas has returned from England.

Blessings from
BAPU

[From Gujarati]
Motanan Man, p. 34

571. LETTER TO SHANKERLAL BANKER

Saturday [On or before *April 16, 1927*][1]

CHI. SHANKERLAL,

I know that no letter from you is in itself a letter. But there is no reason at all to feel anxious. I am taking good care of my health. I heed the advice of the doctors to the extent possible. I am taking rest and will continue to do so. I shall not be in a hurry to plunge into work. We have to start from here on the 18th and leave Belgaum on the 19th. This is what Raja and Gangadharan have said. They both have gone to Bangalore. I shall know in two or three days where I am to go for rest. This place too is no doubt good.

You are having good experience. Continue writing to me as before and send me the note about your travels so that I may know where you will be on which day.

You and Lakshmidas will be taking care of yourselves. Convene a meeting of the council after my programme is settled. In the meantime do not allow any work to be postponed.

Blessings from
BAPU

[PS.]

There is a letter from Lakshmidas. I am not writing to him separately. His suggestion has already been carried out.

From the Gujarati original : S.N. 32713

[1] Gandhiji arrived at Nandi Hills on April 19, 1927. The Saturday preceding that date was April 16.

572. LETTER TO GANGABEHN VAIDYA

Saturday [On or after *April 16, 1927*][1]

CHI. GANGABEHN,

Herewith a letter from Bhai Damodardas. It is a good one. Think and decide about the children now.

I am keeping good health.

Blessings from
BAPU

From the Gujarati original : C.W. 8830. Courtesy : Gangabehn Vaidya. Also G.N. 11386

573. LETTER TO MATHURADAS TRIKUMJI

Thursday [*May 4, 1927*][2]

CHI. MATHURADAS,

I have been wanting to write to you for a good many days, but can do so only now. Hardly a day passes when I do not talk about you or think of you.

You had asked Pyarelal to find out about Nandi. In my opinion Nandi will not suit you. It is not a place where you can stay throughout the year. The weather changes greatly within 24 hours. And the variations are too great in winter and summer. All provisions have to be secured from the plains. The season is over by June. So I think only Panchgani would suit you.

It is another question how long we should occupy the bungalow at Panchgani. This season is already past. So it is all right to spend the monsoon there. Then perhaps it will be better for you to go to Mahabaleshwar. From October onwards the weather there is said to be very good. If we have to undergo the same sort of thing next year also we have time enough to decide what to do.

[1] From the reference to the addressee's daughter's children. Mama, the addressee's daughter, had passed away in the beginning of April, 1927; *vide* Vol. XXXIII, p. 227. The Saturday after April 10 was April 16.

[2] From *Bapuni Prasadi*

Revashankarbhai lives in Solan. I have asked him to let me know how things are there.

My health is gradually improving. Hence there is nothing to write on that score.

I can see that Taramati will not write unless she is provoked. Tell her in my opinion she is lazy. I want her fully to benefit physically, mentally and spiritually by her stay at Panchgani. Dilip appears to be deriving the fullest benefit from staying there.

This morning Pyarelal started out on his way to join you. I now have your wire, and so I have sent a telegram to Pyarelal at Bangalore to stop him.

From your letter it appears that I alone was responsible for detaining Pyarelal. I wanted to keep him with me for a few days. After your telegram yesterday he asked my permission to leave and I gave the permission.

Now I will wait for your letter. And I will do whatever is proper.

You had wished that I should stay at Panchgani. But that was not possible. Work demanded that I should be in this province. Once my health is normal I shall certainly finish the work. True, it will be done in a somewhat novel manner.

Are you reading anything?

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

574. LETTER TO MATHURADAS TRIKUMJI

Sunday [*May 8, 1927*][1]

CHI. MATHURADAS,

Pyarelal is on his way to join you. You will receive this letter the day offer his arrival. I could not send the letter with him. I have sent Pyarelal because he felt that he had got to go back there for accounts, etc. Your decision to carry on without him is fine if it does not mean any harm to your health. We must be grateful that your health has improved to that extent. But do not hesitate to write to me any time you feel the need

[1] From *Bapuni Prasadi*

for help. I think it would be good to spend the present monsoon there. Panchgani is definitely better than Deolali. It is said to be particularly good in the rainy season. It would be all right spending the winter near Bombay after you have fully recovered. But the doctors would know better.

You must have received my previous letter.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

575. *LETTER TO ANASUYABEHN SARABHAI*

[Before *May 10, 1927*][1]

CHI. ANASUYABEHN,

I have your letter. Stop worrying about me. I am improving in health. I shall stay in Nandi Durg as long as the doctors consider it necessary. Afterwards I shall go to Bangalore because in June Nandi is quite cold, while Bangalore is moderately so. Left to myself I do not want to travel. But when it cools down a little and when I have improved my health, I should like to stay quietly in two or three places in Madras and Karnataka in order to collect funds. No one sees any harm in short comfortable journeys in which I do not have to address people. I have consulted many doctors but no one imposes restrictions such as those you suggest. And if I may not speak, may not think and may not do anything at all, then for what purpose do you intend to save my life? I have not so far developped such powers that I can lie in bed and serve by sheer silent thought. Asking me to care for my health much more than the others generally do amounts to misusing me. Dr. Mehta has not forbidden me from writing for *Young India* and *Navajivan*. The only thing that everyone says is that I should not work at the same tempo as before. And I cannot do that. Certainly, I must do as much as I comfortably can. What is more, Dr. Mehta believes that if I do not work as much as I can, I shall be completely bed-ridden.

[1] From the last paragraph of the letter, inquiring the address of Saklatwala to whom Gandhiji wrote on May 10 (*vide* Vol. XXXIII, pp. 301-3), this letter appears to have been written before that date.

It is because of this I wish that none of you should worry too much about me. I shall write to Panditji about Saklatwala. What is his address in England?

Blessings from
BAPU

From the Gujarati original : S.N. 32795

576. LETTER TO A. RANGASWAMY AIYENGAR

NANDI HILLS,
May 10, 1927

DEAR RANGASWAMI AIYENGAR,

In accordance with the instructions of the Working Committee, I am sending herewith draft rules in connection with Article VII (iv) b[1].

Yours sincerely,
M. K. GANDHI

Encl. 1.
SRIJUT A. RANGASWAMI AIYENGAR
GENERAL SECRETARY, A.I.C.C.
DESHABANDHU BUILDINGS
MOUNT ROAD, MADRAS

[ENCLOSURE]

DRAFT RULES

1. Every person choosing under Article VII of the Constitution to send the subscription in yarn shall send 2,000 yards of evenly spun yarn of his or her own spinning to the All India Spinners' Association office, Sabarmati, to reach on or before the 28th February every year in advance for the full year.

2. Members joining in the middle of the year shall send the full quota for the year at the time of application for admission. No one who has failed to send his yarn subscription on or before the 28th February, or in case of members joining in the middle of the year, no one who has not paid in the full quota

[1] Of the Congress constitution; *vide* Vol. XXXII, p. 465, *fn.* 1 and XXXIII, pp. 457-9.

Presumably this was sent for the A.I.C.C. meeting scheduled to be held in Bombay on May 15 and 16, 1927; *vide* Vol. XXXIII, p. 343.

of 2,000 yards shall be entitled to exercise any of the privileges of membership referred to in Sec. (iv) of Art. VII.

3. The yarn shall be hanked in 4 ft. circumference and sent up at the member's cost to the A.I.S.A. office, Sabarmati with such particulars filled in as may be prescribed in the forms issued from that office.

4. On any member being found to the satisfaction of the President of a Provincial Congress Committee to be infringing the rule of habitual wear of khaddar, he may at his discretion report him to the President of the Congress; and he shall thereupon forfeit for the rest of the year the right to vote or be elected at the election of representatives or delegates or any committee or sub-committee of any Congress organization whatsoever or to take part in any meeting of the Congress or Congress organization or any committee or sub-committee thereof.

5. Subject to the above rule, if at any meeting a question is raised that any member is not entitled to vote or to be elected or to take part in any proceedings thereof, on the ground that he does not habitually wear khaddar, the statement of the member himself shall, except where it is manifestly untrue to the knowledge of the Chairman, be accepted without further proof in regard to the question so far as that meeting is concerned.

From a copy : A.I.C.C. File No. 194, 1927. Courtesy : Nehru Memorial Museum and Library

577. *LETTER TO MATHURADAS TRIKUMJI*

NANDI,
Vaishakh Sud 13 [*May 14, 1927*][1]

CHI. MATHURADAS,

I have your letter. Writing to persons like you is no strain. Lately I have changed my way of working. Instead of writing myself, I dictate letters lying down. That way I am able to attend to more letters. Write to Pattani Saheb regarding the bungalow and give him your last date. If you wish, I shall write to him. It is better to spend November-December only there. If all is well you may come down in January. If you really wish to write about tuberculosis in Gujarati, go to a medical college when you are ready and study the subject without any

[1] From *Bapuni Prasadi*

desire for a degree. Do you know that that is what Dr. Anna Kingsford did? She also had tuberculosis. While studying the subject, she discovered something altogether new. She cured her disease by taking to vegetarian diet. It is another matter that the cause of her disease was different. You can also discover something.

Now for Pyarelal. If you send away Pyarelal in a hurry, you will earn a severe rebuke. I had decided for Pyarelal the programme that he should be with you and do his work. Pyarelal is learned, yet is reticent. Because of his undue timidity, he is not able to give of his best. That is why I had given him the responsibility of writing regularly while he stayed with you. In one of your letters you had mentioned that Pyarelal was feeling bored. That is not true. As soon as he came here, Pyarelal sought my permission to go back. But I detained him because I wanted to have a leisurely talk with him and to cure his mental troubles. Do not send back Pyarelal because you want to make the experiment of carrying on without help. Discuss the matter further with Pyarelal and then write to me as you consider fit.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

578. TELEGRAM TO MATHURADAS TRIKUMJI

NANDI,
May 15, 1927

MATHURADAS TRIKUMJI
PANCHGANI CASTLE
PANCHGANI

DETAIN PYARELAL PENDING RECEIPT LETTER POSTED TODAY.[1]

BAPU

From the original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] Presumably the reference is to the preceding item, which might have been posted late.

579. LETTER TO SHANKERLAL BANKER

Purnima [*May 16, 1927*][1]

CHI. SHANKERLAL,

I have your letter. I am steadily regaining the vigour. Do not worry in the least. I will try to take complete rest.

It would be good not to saddle Jamnalalji with more responsibility for the present. Whatever the problems, I shall be able to take quick decisions and perhaps you too will be able to explain to me. I am afraid Jamnalalji might fall ill. I like Rajaji's suggestion. If you can work in the Nandi Hills for two months, the work can get done quickly and conveniently. Houses are plentiful and so it would be no trouble for me at all. Please consider and if you feel the need come over. It would be good if you too could have some peace.

I had a fairly long discussion with Bhai Dhirajlal at Bombay. He talked to me quite frankly and openly. He wants to have training at Bardoli and then work in Bombay. He does not seem to have found a clear direction yet. But it is just as well that he should spend a little time at Bardoli or Sabarmati.

I have received Anasuyabehn's letter. She will definitely be coming to the Nandi Hills. It will not cause any trouble or congestion for me.

Blessings from
BAPU

From the Gujarati original : S.N. 32723

[1] The date has been inferred from Gandhiji's stay at Nandi Hills from April 19 to June 5, 1927. *Purnima* during this period corresponded to this date.

580. LETTER TO ANASUYABEHN SARABHAI

NANDI,
Tuesday [On or after *May 17, 1927*][1]

CHI. ANASUYABEHN,

I had desisted from replying to your last letter hoping that you would soon be arriving here. Meanwhile however I have had letters from Saklatwala. Hence this letter to you. I also enclose his letters as well as a copy of my letter to him.

My health is certainly good. The doctors say my blood-pressure is a little low. It has certainly not gone up.

Rajaji arrived here today. I take it you will now be arriving soon.

Blessings from
BAPU

From the Gujarati original : S.N. 32786

581. LETTER TO MATHURADAS TRIKUMJI

NANDI DURG,
Viashakh Vad 2 [*May 18, 1927*][2]

CHI. MATHURADAS,

I have your telegram. I am relieved. If you are able to walk 20 furlongs at a stretch without getting tired and without a rise in temperature, we can say that you have turned the corner.

Talwalkar is an honest and industrious man and he thinks that in the treatment of tuberculosis he has no rival. I do not have the same regard for his ability as I have for his good nature. That is why I have not told you anything about him. But I know him very well. He treated Kaka and Uttam Chand — whom you do not know. And at present it appears that both

[1] From the reference to the Saklatwala papers which Gandhiji received on May 14, 1927, during his stay at Nandi Hills for recuperation of health. The first Tuesday after May 14 was the 17th.

[2] The addressee received this letter on May 20, 1927. *Vaishakh Vad 2* in 1927 corresponded to this date.

of them have recovered. That is what the two of them think too. I know that others also have faith in him. His treatment consists essentially of injections in which he has profound faith. I do not think he has talked to you about the injections. But I can talk to him if you wish. But I think that if he wants to give you injections and you want to take them you will have to stay at Ahmedabad.

You must have met Nargisbehn and others.

My health is gradually improving.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

582. LETTER TO ANASUYABEHN SARABHAI

Friday, May 20, 1927

CHI. ANASUYABEHN,

I have your letter. You will have got copies of my letters to Saklatwala.

I certainly like the idea of opening a school for Antyaja girls and I know very well that you have stayed back only for that reason.

My health is picking up. I have increased the duration of my walks. I have begun taking a little bread and butter. I have given up one fruit and instead introduced some green vegetable in my diet. I shall observe the result.

Jamnalal and Rajendrababu arrived here today.

Look after your health.

Blessings from
BAPU

From the Gujarati original : S.N. 32823

583. *LETTER TO MAGANLAL GANDHI*

NANDI DURG,
May 21, 1927

CHI. MAGANLAL,

I have your letter. I have read your letter to Jamnalal and also those to Chhaganlal. I understand about Ramachandra and Ganesh. Do what all of you think proper.

It occurs to me that there is one thing I should write to you about. Ramchandra and Ganesh are both good and honest persons. Such persons should be retained if possible. But while they are retained, we must be firm with them as well as gentle. We should not have the slightest hesitation in pointing out their faults. That is what I mean by firmness. You must frankly tell Ramchandra: 'You exaggerate. You are hasty and hot-tempered and never willing to see your own faults. You can stay here only by recognizing those faults and overcoming them. It is no use appealing to Gandhi, because he has delegated all powers to us.' If he stays on even after such frank talk, he should be allowed to stay and if he wishes to go, he should be allowed to go, whatever the inconvenience caused thereby. You must also tell Ganesh frankly: 'We suspect that you do not wish to teach the others the craft you know. We can carry on only if you teach others and train them. If not, you are free to go. But we shall not drive you away if you should wish to continue here even after you have trained somebody. You will continue to receive the help you are having today. We want you to stay. But you can stay only on our conditions.' In other words, firmness lies in telling a person what we think about him. We should be gentle in conveying this and it should not be an expression of hasty judgment. Gentleness also means an effort to see whatever good may be seen in a fault. But ultimately, we can proceed correctly and carry on our work only when we have fully expressed our view about a fault of which we are convinced. Then alone can we consider ourselves true satyagrahis. I see that relations among people are not smooth. At present there is hesitation in frankly expressing our views on the faults of others which are clear to us. If that veil of hesitation is removed,

much of the work can become easy. This is intended only by way of guidance.

I am returning the letter from Ramachandra in case it is of use to you.

Blessings from
BAPU

From a copy of the Gujarati : Chhaganlal Gandhi Papers. Courtesy : Sabarmati Museum and Sangrahalaya

584. LETTER TO RANI VIDYAVATI

NANDI DURG,
Vaishakh Krishna 14 [May 29, 1927][1]

DEAR SISTER,

I have your letter. I was very happy. The receipt for the money has been sent from the Ashram. The solution to your difficulties with regard to the spinning-wheel has also been suggested. If even then the spinning-wheel cannot be worked write again to the Ashram and also to me.

It was a meritorious act on your part to have collected funds for cow-protection. I hope that all women will give attention to this work.

Yours sincerely,
MOHANDAS GANDHI

From the Hindi original : Rani Vidyavati Papers. Courtesy : Gandhi National Museum and Library

585. LETTER TO GANGA DEVI

NANDI DURG,
Vaishakh Vad 14 [May 29, 1927]

DEAR SISTER GANGA DEVI,

I have received your letter. It makes me anxious that you are still so weak. If you feel hungry, you should increase the quantity of milk. We get good milk there. Hence it will be all right to take it even unboiled. Along with milk, I also take the

[1] The year has been inferred from Gandhiji's stay at Nandi Durg.

juice of ten neem leaves. It does not spoil the taste of milk. Try it for a couple of days.

Blessings from
BAPU

From the Hindi original: Benarsidas Chaturvedi Papers. Courtesy: National Archives of India

586. LETTER TO ANASUYABEHN SARABHAI

KUMARA PARK, BANGALORE CITY,
[After *June 5, 1927*][1]

CHI. ANASUYABEHN,

Your letter. We will have to resist the temptation of the T.S. money if the mill owners will not let us use it. I do not believe that my writing to Mangaldas will help. The better course would be for you to have frank talks with him and other mill owners and find out what their feelings are in the matter. If you like I shall write to Gordhanbhai. We must work even for the mill-hands with detachment. What can we do if they do not in any way understand what is good for them.

Money for the Antyaja school should come only from Antyaja work. If it is necessary to collect funds for others that can be done but we do not want to reduce the workers to destitution or beggary. They have money. They should spend that money on the education and other needs of their children. I know it is difficult to get them to do so. For them raising funds is easy. But we have begun our work knowing full well that it will be difficult. Having sacrificed everything, if we fail, it is not failure but success. Because in that failure lies our well-being and that of others. So after doing whatever we can if some schools close down, it cannot be helped.

Shankerlal will have to pay a visit here. If you come along too at that time we can talk things over and you may feel somewhat reassured.

I reached Bangalore on Sunday. My health is good. The house is not crowded.

Blessings from
BAPU

From the Gujarati original: S.N. 32794

[1] From the contents of the letter. Gandhiji reached Bangalore on June 5, a Sunday.

587. LETTER TO HARIBHAU UPADHYAYA

SATYAGRAHA ASHRAM, SABARMATI,
Jeth Sud 8, 1983 [June 7, 1927]

DEAR HARIBHAU,

I have your letter in Hindi.[1] I am dictating this in Gujarati as I can finish the letter quicker.

I understand that the work of mobile sales is going on well there. The experience everywhere is the same. This would show that people do love khadi, but only as a step-sister. As for Mysore, I have received the authentic papers and I shall send you the copies. What is the condition on which a reply to the question will be sought from Sir Prabhashankar Pattani? The reply will come when we ask for it. Is that what you would want too?

Mahadev does not remember to have received a reply to the letter you wrote to the ruler of Gwalior.

Do not worry about Chi. Martand.

Are you now fully recovered?

BAPU

From the Gujarati original: Haribhau Upadhyaya Papers. Courtesy: Nehru Memorial Museum and Library

588. LETTER TO MATHURADAS TRIKUMJI

KUMARA PARK, BANGALORE,
Jeth Sud 11 [June 10, 1927][2]

CHI. MATHURADAS,

I have your letter. There is no mosquito menace where we have been put up. The place is very good and it is pretty cold. And I feel that I am improving day by day. So there is no question of leaving. You know the purpose of my staying here. That purpose would not be served at Panchgani. I am staying

[1] This sentence is in Hindi.

[2] The postmark bears the date "June 12, 1927". *Jeth Sud 11* corresponded to June 10 in 1927.

here in the hope of completing the khadi work planned for the South. And while staying here, I am doing something or other for this place. It gives me satisfaction that your health is gradually improving. Do keep seeing your sisters.

Blessings from
BAPU

BHAI MATHURADAS TRIKUMJI
PANCHGANI CASTLE
PANCHGANI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

589. LETTER TO S. RAMACHANDRAN

KUMARA PARK, BANGALORE,
July 13, 1927

MY DEAR RAMACHANDRAN,

The accounts I hear concerning you are not at all satisfactory. You have made it difficult for people to talk to you because you become excited and you suspect everybody. Without any permission from the Ashram, you stayed an unduly long time at Banaras and have now proferred an explanation which it is very difficult to justify unless you have received previous permission from the authorities at Banaras. In the circumstances, it seems to me to be useless to keep you any longer at the Ashram. The Ashram must do without you, and, in any case, there is not that demand for the lift[1] which would warrant your being kept at the Ashram.

Although you have parted with your patent rights, if you think that the patent can be worked to better advantage by you, I am quite prepared to advise the return of the patent to you, provided you arrange to pay the expenses incurred by the Ashram on your behalf.

If you have anything to discuss with me, you are at liberty to come over to wherever I may be for the time being, but, of

[1] The Ramachandran animal power lift, a contrivance devised by the addressee for drawing water from wells with the help of a single male buffalo; vide Vol. XXXI, pp. 537-9.

course, you will find your own expenses. You will not ask the Ashram people to find them.

Yours sincerely,
M. K. GANDHI

SJT. S. RAMCHANDRAN
LIFT WORKS
ASHRAM, SABARMATI
(B.B. & C.I.RY.)

From a photostat : C.W. 11165. Courtesy : Ramdas Chaitanya

590. LETTER TO MATHURADAS TRIKUMJI

[Before *July 16, 1927*][1]

CHI. MATHURADAS,

I have not been writing to you at all these days but I do remember you every day. I still need rest. Hence I write or dictate letters only when it cannot be avoided.

Even this I write on business. Pyarelal is needed in the Ashram at present. For some years now a worker from Madras called Shankaran has been staying at the Ashram. He is a very nice man. He is now here with me. He knows Hindi fairly well. He of course knows English. He is very intelligent in work. Till now he has had the sole charge of the kitchen. He had gone to Madras to see his mother. On being asked he showed willingness to replace Pyarelal. If you agree to have Shankaran instead of Pyarelal, then Pyarelal can be sent to the Ashram. If I have your letter saying yes, I will send Shankaran to you. When he gets into the routine there, Pyarelal can leave. But if for some reason you find that it cannot be done, do not hesitate to write to me. Show this letter to Pyarelal if you are in a position to relieve Pyarelal and also tell him that he has not written to me for a long time. Write to me about your health. Let me know how you find the monsoon there.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] The addressee received the letter on July 16, 1927.

591. LETTER TO MATHURADAS TRIKUMJI

Silence Day [July 18, 1927][1]

CHI. MATHURADAS,

I wrote you a letter about Pyarelal. Could it be that you have not received it? I have detained Shankaran here. There has not been any letter from you for a long time. All of us are going to Mysore today. We shall be there for three days. By the 23rd we shall be back here (Bangalore).

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
CASTLE HILL
PANCHGANI

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

592. LETTER TO MATHURADAS TRIKUMJI

[Before *July 27, 1927*][2]

CHI. MATHURADAS,

Shankaran brings you this letter. I expect him to give you as much satisfaction as Pyarelal did. If Pyarelal wishes he may visit me here before going to the Ashram.

It is a great comfort to me that you are enjoying good health. My going there is of course out of the question. But the air here is not much inferior to what you have there. Taramati should write to me. Dilip will have started romping around.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] The postmark has "July 19, 1927". The silence day, i.e., Monday, fell on July 18.

[2] The addressee received the letter on July 27, 1927.

593. LETTER TO MATHURADAS TRIKUMJI

Silence Day [August 1, 1927][1]

CHI. MATHURADAS,

I have your letter. You may give the money lying in Bombay for Gujarat[2] if you so wish. I personally feel that it should be used only for the South. A letter to that effect has also been published in *Young India*. For Gujarat we can find as much money as is needed. But now that you have taken the step, it may be difficult to retrace it.

I hope you find Shankaran satisfactory. He is a good worker. That is the impression he has given all of us.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
PANCHGANI CASTLE
PANCHGANI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

594. TELEGRAM TO REVASHANKAR ZAVERI

August 3, 1927

MORALITY
BOMBAY

YOUR TELEGRAM RECEIVED HERE TOO LATE. PLEASE TELL SIR PURUSHOTTAMDAS[3] ALREADY ISSUED APPEAL FOR FUNDS THROUGH 'NAVAJIVAN' AND 'YOUNG INDIA'.[4]

GANDHI

From the original : Purushottamdas Thakurdas Papers. Courtesy: Nehru Memorial Museum and Library

[1] From the postmark
[2] For flood-relief work
[3] Purushottamdas Thakurdas
[4] *Vide* Vol. XXXIV, pp. 267-8 and 312.

595. LETTER TO MATHURADAS TRIKUMJI

Silence Day [August 22, 1927][1]

CHI. MATHURADAS,

Pyarelal has arrived in great mental distress. It is just as well that Shankaran willingly agreed to go there and I pulled away Pyarelal to relieve congestion at the Ashram. Now he has to be treated. I shall do that. You shall not worry on that account. His suffering has been caused by separation. He cannot bear to be away from me. He puts up with it from a sense of duty but it upsets him. Hence I shall keep him with me for the time being. I did expect that Shankaran would satisfy you. It is good that he has adjusted himself there. Your health must be gradually improving.

Blessings from
BAPU

[PS.]

Now my stay in Mysore is almost over. We shall start touring Tamilnadu on the 30th. Mahadev will give you the address. Till the 9th the address will be : c/o S. Srinivasa Iyengar, Mylapore, Madras.

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

596. LETTER TO TARAMATI MATHURADAS TRIKUMJI

Shravan Vad 10 [August 22, 1927][2]

CHI. TARAMATI,

I have your letter after many months. This is a real letter, because you have put down in it words as they came to you without anyone's help. If Mathuradas makes you write or corrects your writing I would consider it his letter. Am I concerned with

[1] The addressee got the letter on August 24, 1927. The silence day, *i. e.*, Monday, prior to that was on August 22.

[2] From the postmark dated August 24, 1927. *Shravan Vad 10* in 1927 corresponded to this date.

your grammatical mistakes? I am only concerned with your feelings.

I wish all the three of you to take full advantage of the climate there. You yourself should get into the habit of walking more. You must make the body as strong as possible. You must also get into the habit of mixing with people and talking to them freely. That you serve the sick to the best of your capacity is certainly noble work. You must keep in close touch with Nargisbehn. Dilip must have grown beyond recognition

I am quite well. The body has not quite regained the former vigour, but it serves for work. It is given by God and He will take from it such work as He wills.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

597. LETTER TO ANASUYABEHN SARABHAI

August 24, 1927

CHI. ANASUYABEHN,

I have your letter and *raksha*. It is tied round my wrist while I write this.

This time the loss is so tremendous that if it is found necessary to seek aid for the workers from the co-operative society, I cannot object. Do whatever you all feel is proper. Aid can certainly be had from the Relief Committee[1]. See Vallabhbhai. Help can also be sought from the Bombay Committee.

I will leave Mysore State on the 30th. My address thereafter will be c/o Srinivasa Iyengar, Luz, Madras. I will let you know if there is a change of plan.

Manibehn left for the Ashram yesterday. Andrews will come to see me on Saturday. Today we are in a village in Tamilnadu.

Blessings from
BAPU

From the Gujarati original : S.N. 32825

[1] Gujarat Flood Relief Committee

598. *LETTER TO MOTILAL ROY*

[*September 1, 1927*][1]

MY DEAR MOTI BABU,

Though I have thought of you [more times][2] than I can count, I have not been able to make time for writing to you as I had nothing in particular to say to you. But today, by accident I find before me the fourth number of the *Standard Bearer*. I have according to my wont looked at the advertisements. Of course you know my ideas about advertisements and in a serious journal devoted to religious research and drawing inspiration from you, I should like omission of all advertisements, but in any case if there should be any, they should be a selected assortment. I was, therefore, distressed to find an advertisement for spermatone. The description of the medicine is not at all inviting and I do not know [whether][3] you know that such advertisements are partly responsible for enervating our youths. There are others, too, which I dislike but I have called attention to the most glaring one. You will now do what you think proper. I hope that khadi work is being developed as you had expected and that you are keeping well and further that you have no trouble from the authorities. I seem to have got over the collapse, at least for the time being and I have now seriously embarked upon a nearly four months' tour in the South. What was done in Mysore I do not count as anything.

Yours sincerely,
M. K. GANDHI

SJT. MOTILAL ROY
PRAVARTAK SANGH
CHANDRANAGAR

From a photostat : G.N. 11033

[1] From the G.N. Register
[2] & [3] Illegible in the source

599. LETTER TO GANGABEHN VAIDYA

Sunday [On or before *September 11, 1927*][1]

CHI. GANGABEHN,

I have your letter. This time your handwriting may be said to have improved a little. Good handwriting and correct spelling are not important in themselves. But if they are not important, they also do not require much time to improve. Try, therefore, to improve them both.

I understand about Damodardas. Now you don't have to do anything in the matter. You should now devote yourself wholly to your studies and be satisfied.

My health is improving.

Blessings from
BAPU

From the Gujarati original : C.W. 8821. Courtesy : Gangabehn Vaidya. Also G.N. 11377

600. LETTER TO GANGABEHN VAIDYA

Silence Day [After *September 11, 1927*][2]

CHI. GANGABEHN (VAIDYA),

I got your letter. There is nothing more to suggest regarding what you are doing. Your handwriting has improved. It will become steady with practice. There are still some errors in the language. Revise the letters after writing and have them corrected by others who know more than you do. If you will be humble thus and particular about correctness of the language, it will improve gradually without any effort on your part. You will not have to spend a single minute for that.

"5. ." should be written 500. A point is used to denote a nasal sound. A zero is indicated with a circle. Here is how you have written the numbers and how they should be written.

[1] From the contents this letter appears to have been written before the letter to the addressee placed "before September 12, 1927". The Sunday prior to this date was September 11; *vide* Vol. XXXIV, pp. 522-3.

[2] From the contents; *vide* the preceding item.

5. .	500
1. .	100
5.	50
5.	50
1.	10

Units should be placed under units, tens under tens and so on.

Blessings from
BAPU

From the Gujarati original : C.W. 8823. Courtesy : Gangabehn Vaidya. Also G.N. 11379

601. LETTER TO MATHURADAS TRIKUMJI

[Before *September 17, 1927*][1]

CHI. MATHURADAS,

I have received your letter. Your idea of staying some more time in the mountains is good. But we must leave Pattani Saheb's bungalow by the end of the year. Writing to him to give the bungalow on rent would simply mean not paying the rent. He will not ask for the bungalow to be vacated and he will not accept rent. Hence, even if it is desirable to stay in Panchgani you must look for another bungalow at least for now. But why should you not stay at Mahabaleshwar now? Or you can go to other hill stations such as Almora or Simla, where accommodation is available. Solan has suited Dhiru. Almora has suited Prabhudas. There are hill stations even on this side. Bangalore is an ideal place if the height of 3,000 is considered sufficient.

Think about what we should do now and let me know. My health is all right.

17-22 Trichinapalli
22-27 Karaikudi
28-30 Madurai
October 1 Paramakudi
2-3 Virudunagar
4 Rajapalayam
5 Tinnevelly

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] From Gandhiji's itinerary given at the end of the letter

602. LETTER TO GANGABEHN JHAVERI

Silence Day [September 19, 1927][1]

CHI. GANGABEHN JHAVERI,

I have received your letter. Both my mind and my hand are tired by incessant writing. So I will not write much. You have been appointed President. You have got that position against your will. Bring credit to it. It is another matter if senior Gangabehn takes back the office. But your duty is not to give up the responsibility at this difficult time. Bringing glory to it is not beyond your capacity.

I do not know if Radha attends the prayers these days. But I have written her a strong letter to do so.

You must keep writing to me about the conflicts going on in your mind. It will be no burden to me. I shall continue helping you in whatever way I can from here.

Let us conquer falsehood with truth, harshness with tenderness, anger with love, impatience with patience, pride with humility. You women have got a special opportunity now to turn these words into reality. Do not miss this auspicious hour. I have forgotten to inform the elder Gangabehn that I have written to Surendraji.

BAPU

From a photostat of the Gujarati : G.N. 3122

603. LETTER TO DILIP KUMAR ROY

September 20, 1927

DEAR FRIEND,

I have your letter which has been forwarded to me from the Ashram (Sabarmati)[2]. You have evidently imagined that I

[1] It appears from the contents that this letter was written after the letter to the addressee dated "About September 12, 1927". The first silence day after this date was September 19; *vide* Vol. XXXIV, p. 525.

[2] The addressee says in his book *Among the Great*, that he had reported to Gandhiji from Vienna about the keen interest in him all over Europe and had suggested that Gandhiji visit Europe once.

was living in a London hotel with all the facilities for communication and access to literature and plenty of leisure, so that I had only to read your letter and do the needful. I do not wonder at your making the mistake of so imagining from your place (in Austria) outside the Indian setting. As it was, your letter was received when I was convalescing at Bangalore. Here am I, travelling almost from day to day and I do not know how to give you satisfaction. From your letter I gather that even if I wrote anything now it would be too late. If you think that you would still want something from me I would send for the manuscript, try to read it and write something. Personally I think that you need nothing from me. Much of the reputation that I enjoy in the West is really undeserved, and I often think that if I went to Europe or America, the people there would be soon undeceived about their many exaggerated notions of me. You would believe me when I tell you that I write this not from any sense of false self-depreciation but that is what I truly believe.

M. K. GANDHI

Golden Book of Dilip Kumar Roy, p. 121

604. LETTER TO MATHURADAS TRIKUMJI

Sunday [*September 25, 1927*][1]

CHI. MATHURADAS,

I have your letter. If you find Panchgani more congenial, then do try for a bungalow there. It is a pity that we cannot ask for Pattani Saheb's bungalow. But I have no doubt that it is our duty not to ask for it.

I had received your telegram concerning Manilal's brother. I am quite well.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
PANCHGANI CASTLE
PANCHGANI

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] From the postmark

605. LETTER TO GANGABEHN JHAVERI

Aso Vad 1 [*October 11, 1927*][1]

CHI. GANGABEHN JHAVERI,

I have your letter. I forgot to write about the books altogether. You may read Manilal Nabhubhai's translation of *Shad-darshan Samuchchaya* if you can follow it. I am recommending it not for its language but so that you will learn to understand complex thoughts. You must also read Mansukhram's *Astodaya.* Some select articles by Navalram as well as the articles by Anandshankarbhai also should be read. Also Mahadev's translation of Mareli's famous work. Many more books can be suggested. But it will take you several months to go through even this much. Even I found some portions of the *Shad-darshan Samuchchaya* difficult to grasp. You must study some comprehensive work on grammar. Bhai Narahari will be better able to guide you because he has made a special study of Gujarati and is still continuing it.

I do not think you will need any special teacher. You are certainly capable of reading by yourself. Whenever you cannot get the meaning yourself you can consult anyone who is available there. There is Ramniklal, there is Valjibhai.

What you have written about the feuds among the women is correct. But what amity is found at present is only a matter of courtesy. I have explained this in my letter to the women.[2] Hence I shall not write anything more here.

Keep in touch with Mirabehn. First, to give her warmth and, secondly, to get warmth from her. We have no other unmarried woman who has grown as much over the years.

Blessings from
BAPU

From a photostat of the Gujarati : G.N. 3123

[1] The year has been inferred from the contents. *Aso Vad 1* in 1927 corresponded to this date.
[2] *Vide* Vol. XXXV, pp. 111-12.

606. LETTER TO ANASUYABEHN SARABHAI

Silence Day [On or before *October 17, 1927*][1]

CHI. ANASUYABEHN,

The time for my departure for Ceylon is approaching. When I was in Bangalore I had expressed the wish that you should accompany me on the tour. If you can free yourself from there do come. You will see that island and do khadi work among the women there. I would even like to take you with me on the Travancore tour but perhaps that will be too much. You will hardly come across another area in the country as beautiful as Travancore. I will leave for Ceylon by steamer from Mangalore on November 1 or October 31. So you will have to come to Mangalore. If Shankerlal can extricate himself from the work, he too may come along. I hope by then the work on workers' houses will be over.

I have not so far got the handkerchief you have sent.

Blessings from
BAPU

From the Gujarati original : S.N. 32789

607. LETTER TO VIJAYA

Aso Vad 8, October [*18*[2],] *1927*

CHI. VIJAYA,

I was happy to read your letter. So was Ba. It is good news that both of you are now well. Chi. Mathuradas and Taramati are also well. Stay there for now. Devdas is gradually recovering.

Blessings from
BAPU

From a copy of the Gujarati : Chhaganlal Gandhi Papers. Courtesy : Sabarmati Sangrahalya

[1] As suggested by the contents

[2] The date in English in someone else's hand has "30". *Aso Vad 8* however corresponds to October 18

608. LETTER TO MAGANTI BAPINEEDU

COIMBATORE,
October 19, 1927

MY DEAR FRIEND,

Good Narayana Raju sent me a wire on Monday about the passing of Annapurna and now I have the letter he informed me of. I knew nothing of this sad event. I had inquired about her only the other day of Desabhakta[1] and he told me she was ailing as usual. The wire therefore stunned me.

If you have lost a dear wife I have lost a dearer daughter. I don't mind your rebuke. You are entitled to chide me, to chide fate herself on your irreparable loss. But I ask you to share my belief that Annapurna whom you loved and I loved is not dead. Her imperishable soul must be, now that she cannot speak through her body, a greater reminder of our respective duties.

I do hope that you will follow in her footsteps and carry out her noble wishes. You ask me to give my name to the proposed committee. I may not do so for the simple reason that I have many daughters both dead and living. It would be too great a burden for me to carry if I began to become a member of committees formed to perpetuate their names. I must be satisfied with the endeavour to become worthy of so many noble daughters. I am writing a note about Annapurna in *Young India*.[2]

Yours sincerely,
M. K. GANDHI

From a copy : C.W. 11166

[1] Konda Venkatappayya
[2] *Vide* Vol. XXXV, pp. 197-8.

609. LETTER TO JETHALAL G. SAMPAT

[Before *October 21, 1927*][1]

BHAISHRI JETHALAL,

I have your letter. The figures published in *Navajivan* are merely those sent by the various branches of the Charkha Sangh. This does not mean that only so much khadi is produced annually all over India. I think the figures published are accurate. If they can be further corrected, do so. Keep writing to me in this manner. Send me brief reports of the work from time to time.

Vandemataram from
MOHANDAS

SHREE JETHALALJEE
KHADI KARYALAYA
BIJOLIA P. MANDALGADH
MEWAR
RAJASTHAN

From the Gujarati : C.W. 9841. Courtesy : Narayan Jethalal Sampat

610. TESTIMONIAL TO M. R. BOB

TIRUPPUR,
October 24, 1927

M. R. Bob's services as driver were lent by Sjt. Shanti Narayan Rao of Bangalore. Bob motored me throughout my Tamil Nad and Kerala tour. He was most attentive and careful. He made not only a good driver but he became my truest friend when I was in need of one. The only reward I can give him is to pray that God may bless him for his services.

From a photostat : C. W. 10974. Courtesy : M.R. Bob

[1] From the postmark

611. LETTER TO DEVDAS GANDHI

Monday [October 24, 1927][1]

CHI. DEVDAS,

I have Dr. Rajan's[2] letter about you today. There is nothing of note in it. There is a telegram from the Viceroy today and so I have to be in Delhi on November 2.[3] Hence, from Mangalore I shall either go back to Madras or, if I can get the booking on the steamer, I shall go to Bombay and from Bombay to Delhi. I shall have to get back to go to Colombo. I wish you now to be calm.

Blessings from
BAPU

SJT. DEVDAS GANDHI
C/O DR. RAJAN
TRICHY, S. INDIA

From the Gujarati original : C.W. 10899. Courtesy : Awadhanandan

612. LETTER TO AWADHANANDAN

Monday, October 24, 1927

DEAR AWADHANANDAN,

You have indebted me by serving Ch. Devdas so well.

BAPU

SJT. DEVDAS GANDHI
C/O DR. RAJAN
TRICHY
S. INDIA

From the Hindi original : C.W. 10899. Courtesy : Awadhananadan

[1] The postmark bears the date "October 25, 1927". The Monday prior to this date was October 24.
[2] Dr. T.S.S. Rajan who had operated upon Devdas Gandhi for piles
[3] *Vide* Vol. XXXV, p. 182.

613. LETTER TO MATHURADAS TRIKUMJI

Diwali [*October 25, 1927*][1]

CHI. MATHURADAS,

I have your letter. I see no harm in staying a week longer in Pattani Saheb's bungalow after taking his or his agent's permission. That it is so difficult to find accommodation in Panchgani even in winter is surprising. We would be so thankful if you could somehow recover completely. Will you never be well enough to live permanently in Bombay?

Devdas's wound is taking a long time to heal. According to the doctor it may take another week or so. The doctor said that a larger area than had been thought necessary had to be cauterized. Devdas's physical condition seems to be satisfactory. Yesterday he paid me a visit.

Rajaji has been keeping indifferent health lately. But he should be all right in a couple of days.

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

614. LETTER TO ANASUYABEHN SARABHAI

Silence Day [After *November 25, 1927*][2]

CHI. ANASUYABEHN,

I have wired my reply to your telegram. I can't think of more. I thought of you a lot while in Ceylon.

Blessings from
BAPU

From the Gujarati original : S.N. 32811

[1] The addressee received the letter on October 28, 1927. Diwali fell on October 25 in 1927.

[2] From the contents the letter appears to have been written after November 25, 1927, till which date Gandhiji remained in Ceylon.

615. LETTER TO MATHURADAS TRIKUMJI

December 8, 1927

CHI. MATHURADAS,

I am having such a hectic time that I have no leisure at all. Your letter has come to me here at an obscure place. Now you must leave Pattani Saheb's bungalow, and that without intimating him. You must inform him only after you have left. Isn't that what we decided in Bombay? If you must stay in Panchgani you must take whatever other accommodation you can get. My advice is that you should only go to Almora or some place that side. If Taramati refuses to go along, she must be left at Bombay. As for Dilip, now he can be taken even without her.

The fact that you got temperature again suggests that you are still in a delicate state of health.

I am all right.

Blessings from
BAPU

[PS.]

My address is uncertain at the moment. Hence the best thing is to write at Berhampur.

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

616. A NOTE

[On or after *December 11, 1927*][1]

I have been thinking about him constantly. His wife is very intractable and very obstinate. On the whole therefore if he works at the Ashram, i.e., in Gujarat, for the time being, it will relieve Narandas of some anxiety.

On further considering the matter, I think it will be better till we meet to postpone setting apart sums for mother and Kishan. I would make some other suggestions.

From the original : Gandhi-Nehru Papers. Courtesy : Nehru Memorial Museum and Library

[1] This was written on the letter-head of the All-Parties Convention, Allahabad which was held on 11-12-1927.

617. LETTER TO RAMDAS GANDHI

December [*22*][1], *1927*

CHI. RAMDAS,

I have your letter. You are needlessly worried. I am hopeful that my health will be restored. But if it does not happen and I remain bed-ridden then. . . .

I began this letter four days ago. Just then the doctor[2] arrived and it was left there. I now take it up in Madras where I arrived today. We shall see about that. For the present let us resolve that on the Vasant Panchami[3] day you will be entering a new life and shouldering a new responsibility in the name of God and with His help.

Apparently there is nothing wrong with my health. But the blood-pressure is very high. There is no doubt of that. All I need is rest. It is not also true that I do not observe the rules about health which I prescribe for others. But I shall explain this to you one day if you ask me.

Today I wish to write about one point in your previous letter. Why should Nimu not do independent work? You know that millions of our poor people work like that. We have become sweepers and scavengers! What about Ramjibhai and Gangabehn? In countless peasant families both husbands and wives earn. In factories both men and women work. Here both Anna and his wife Gomatibehn take salaries and also do the Hindi work. By following this practice your family life will become not difficult but smooth and you will become an ideal couple. Thousands of people have children while they work. Yes, it is true that they are not able to live in comfort. But you must ask me for further clarification on this point. I wish you to have a happy, simple, useful and interesting life. The circumstances are also favourable. Everything depends on your education and Nimu's. I wanted to train her but could not manage it. There were obstacles in the way. I fell ill and on returning to the

[1] Inferred from the reference to Gandhiji's arrival in Madras.

[2] Dr. M. A. Ansari

[3] January 27, 1928, on which day the addressee was to marry Nirmala

Ashram could not cope with three obstacles at the same time. But Nimu is herself a good girl and hence I am not worried. The only question is how far your body will co-operate.

I shall not write anything more now. Imam Saheb has fallen ill and has come here. I am going to meet him. I hope to reach the Ashram in January or earlier.

Blessings from
BAPU

[From Gujarati]
Motanan Man, pp. 39-40

618. FOREWORD TO 'SRIMAD BHAGAVADGEETHAI'[1]

SABARMATI,
Paush Shukla 14, 1984 [January 6, 1928]

I am not conversant enough with the Tamil language to be able to say anything on the merits of this translation of the *Gita*. But this I can certainly say, that no Hindu should let a single day pass without the study of *Shrimad Bhagavad Gita*. The translation will be of use to those who cherish the *Gita*.

MOHANDAS KARAMCHAND GANDHI

From a copy of the Hindi : C.W.11167. Courtesy : C. Vishvanathan

619. LETTER TO RATILAL

Friday [January 6, 1928][2]

BHAISHRI RATILAL

I passed on your telegram to the Committee here and then wired to Maganlal. We do feel Chi. Narandas's absence here. We must leave off our attachment to friends and relatives. I know that this is difficult to do, but we should try and overcome it as much as we can. Tell Sakubhai to have the utmost patience.[3]

[1] A Tamil version of the *Bhagavad Gita* done in 1912 by Subramania Bharati, a Tamil poet and patriot, *Srimad Bhagavadgeethai* was published in 1928. Gandhiji wrote this foreword in Hindi at the request of Bharati's brother, C. Visvanathan.

[2] As in the G.N. Register

[3] *Vide* also Vol. XXXV, p. 474.

It is but the nature of the body to wear away. Tell Chi. Narandas that I got his letter.

Blessings from
MOHANDAS

From a photostat of the Gujarati : G.N. 7160

620. LETTER TO MOTILAL ROY

SATYAGRAHA ASHRAM,
SABARMATI, B.B.C.I. RY.,
January 8, 1928

DEAR MOTI BABU,

I was delighted to hear from you. I have often wondered why you had been silent. You must take care of yourself and preserve the body for future use. I am keeping well enough for the work. The reports were exaggerated.

Do please come to the Ashram as to your own home and stay as long as you like. You will tell me what conveniences you will need in the interest of your health. The weather just now is cold, dry and good.

As for the help for khadi work please continue to knock at the door of the A.I.S.A. You know that I am not exercising administrative control for reasons of health. You have therefore to convince Sheth Jamnalalji and Sjt. Shankerlal Banker. I shall speak to them. Of course the financiers of the A.I.S.A. are not over-flourishing. What I collected in Karnataka and Tamil Nad has to be spent mostly in those provinces.

Yours sincerely,
M. K. GANDHI

From a photostat : G.N. 11034

621. LETTER TO KANTIPRASAD C. ANTANI

SABARMATI,
[*January 10, 1928*][1]

BHAISHRI KANTIPRASAD[2],

I have received your book. It will be difficult for me just now to find time to read it carefully. The remedies for the evils of the Indian States are not different. I therefore find it hard to spare time for a study of their special problems.

Vandemataram from
MOHANDAS

[From Gujarati]
Purusharthi Kantiprasad Antani, pp. 79-80

622. LETTER TO KUNVERJI K. PAREKH

Tuesday [*January 10, 1928*][3]

CHI. KUNVERJI,

I have your letter. Rami[4] will reach here today. Let me know what work is being done there and how it is progressing. Tell me how you found Rami this time and also make whatever suggestions you wish to.

Blessings from
BAPU

From a photostat of the Gujarati : S.N. 9705

[1] From the postmark
[2] Kantiprasad Chandrashankar Antani, a political worker of Cutch
[3] As in the S.N. Register
[4] Addressee's wife

623. LETTER TO SARALADEVI SARABHAI

SATYAGRAHA ASHRAM,
SABARMATI,
January 12, 1928

RESPECTED SISTER,

You must have heard about the three-day convention of the International Fellowship[1] we are going to hold here. We shall be grateful if you can make available your Ford car on the 13th, 14th and 15th. It should remain with us for the whole day. It will be a convenience if the guests want to go somewhere.

Bapuji has further suggested that Ambalalbhai and you should invite the guests for tea on the last day, that is, Sunday, in the evening at 3.30 or 4, or later at 7.30 or 8. I am enclosing the list of all the members. You may come here tomorrow or the day after and meet them and personally invite the Secretary of the convention, Mr. Paul[2]. But Bapu feels it would be nice if you could meet all of them and on the occasion of their visit invite a few of your friends in Ahmedabad.

Do send a reply.

Yours obediently,
MAHADEV DESAI

From the Gujarati original : C.W. 11158. Courtesy : Sarabhai Foundation

624. LETTER TO AMBALAL SARABHAI

SATYAGRAHASHRAM,
SABARMATI,
Thursday, January 12, 1928

DEAR BROTHER,

Seeing your letter I should neither answer it nor go there. But I cannot help replying. We are both stubborn. We would both consider each other obstinate. Your obstinacy lies in writing to Gujaratis in English. I am obstinate in writing to Gujaratis in Gujarati. In the case of one of us the obstinacy

[1] For Gandhiji's address at the convention of the Council of Federation of International Fellowship held at Sabarmati, *vide* Vol. XXXV, pp. 461-4.
[2] A. A. Paul

will be justified. Shall we ask the poet Nanalal to judge? If not, I am willing to make Saraladevi the judge, provided she does not show partiality. I would certainly like to come to your place on Sunday. I am sure I am still the same as I was in 1915. Even then, though I used to be hard pressed for time, people dear to me did take my time by stealing or snatching it, and I let them do so. Even today they have not abandoned their ways and I am not able to go against them. What else can a non-violent man do? Hence, even though, mercifully, there is no illness in your family and even though to a Mahatma an occasion like Saraladevi's birthday is of no importance, I would come if I could manage it. I do not know what I would be having to eat, though I would certainly lose some time. But I am really sorry. Some twenty men and women belonging to the International Fellowship are starting their work in the Ashram from tomorrow. Sunday is the last day for them. So as soon as I return from my visit to the Vidyapith, I have to present myself among them. What can I do now? I have suggested that you should invite all of them one evening and call a few friends.[1] Surely, I can take that much liberty with you? But if this is inconvenient I would not wish you to do it. The letter about your small car was also being despatched, but your letter came in the meantime and so I am sending that letter along too. You are free to take my time whenever you wish. Please do so.

Surely you do not think me such a fool as not to understand the affection dripping through your letter?

Vandemataram from
MOHANDAS

From the Gujarati original : C.W. 11120. Courtesy : Sarabhai Foundation

[1] *Vide* the preceding item.

625. LETTER TO ALICE VARLEY

January 30, 1928

DEAR FRIEND[1],

I was pleased to receive your letter. It was a pleasure to see you all. Do please come when you wish.

Yours sincerely,
M. K. GANDHI

MISS VARLEY
BENTINCK HIGH SCHOOL
VEPERY
MADRAS

From the original : C.W. 10758. Courtesy : Marjorie Sykes

626. LETTER TO MATHURADAS TRIKUMJI

Friday [February 3, 1928][2]

CHI. MATHURADAS,

I have your letter after many days. It is very good that you vacated Pattaniji's bungalow. Shankar writes that the new place is well provided with facilities. You have done well in not making a written or oral commitment.

Ramdas was married on the Basant Panchami day. The couple are still here. Devdas is also here.

I am keeping good health. For the present, I am experimenting with my original diet. It suits me. I take dried as well as fresh fruit. I have been taking this diet for nearly a month now. I shall be here only till the end of March.

Taramati has lapsed into silence after writing one letter.

[1] The addressee had been a participant at the convention of the Council of Federation of International Fellowship.

[2] The addressee got the letter on February 5, 1928. The Friday preceding that date was February 3.

What is the distance you are able to cover when you go for walks?

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

627. LETTER TO KANTIPRASAD C. ANTANI

Maha Vad 2, February 7, 1928

BHAISHRI KANTIPRASAD,

All I can say about the problems of Cutch is that those problems can be solved only by the people of Cutch themselves.

Vandemataram from
MOHANDAS

[From Gujarati]
Purusharthi Kantiprasad Antani, p. 80

628. LETTER TO NANABHAI MASHRUWALA

ASHRAM,
Maha Krishna Paksha 2 [February 7, 1928][1]

BHAI NANABHAI,

I have your letter as also the letters of Sushila[2] and Amina. Sushila has spread a sweet atmosphere around her and is winning everyone's love. I hope you are keeping well.

Vandemataram from
MOHANDAS

From a photostat of the Gujarati : G.N. 6675

[1] The year has been supplied from the G.N. Register.
[2] Addressee's daughter

629. LETTER TO RAMAKRISHNA CHANDIWALA

ASHRAM,
Magh Krishna 2 [February 7, 1928][1]

DEAR RAMAKRISHNA,

I have your letter. I could read it only today. Convey my blessings to the couple. May they live long and may both devote parts of their lives to some service or other.

Blessings from
MOHANDAS

RAMAKRISHNAJI
KRISHNA NIVAS
KATRA KHUSHALRAI
DELHI

From the Hindi original: Brijkrishna Chandiwala Papers. Courtesy: Gandhi National Museum and Library

630. LETTER TO MOTILAL ROY

THE ASHRAM,
SABARMATI,
February 14, 1928

DEAR FRIEND,

I have your letter. But if you had come you would have caused me no worry and I would have enjoyed your companionship. I do not press now because the finest part of the cold weather is gone. But if you can stand the dry heat of this place, you are welcome at any time.

My health is improving. You will see more about it in *Young India*.[2]

Yours sincerely,
M. K. GANDHI

SJT. BABU MOTILAL ROY
CHANDERNAGORE
(BENGAL)

From a photostat: G.N. 11035

[1] From the postmark

[2] Gandhiji had fainted while spinning on February 5, and had been advised complete rest; *vide* Vol. XXXVI, pp. 28-9.

631. LETTER TO KUNVERJI K. PAREKH

[*February 21, 1928*][1]

CHI. KUNVERJI,

I have your letter. I am better. Chi. Rami and others will leave along with Ramdas on Thursday morning. They will stop at Rajkot and be with you in two or three days.

Blessings from
BAPU

From a photostat of the Gujarati : S.N. 9706

632. LETTER TO VALJI G. DESAI

Monday [Before *February 23, 1928*][2]

I had asked Mahadev to ask you to fix the last date for receiving the essay on cow-protection. If it has not been fixed, please fix it and announce it. Give again the same names of the examiners and the rules, etc., which were published earlier[3]. Settle both about the Gujarati and the English. Appoint a graduate of 15 years' experience and ask him to join by a fixed date. Please draw my attention to any factual errors in the narrative[4] that you may notice. If it were in my hands to fix the happy day on which my death would be celebrated, I would announce it right now. I would feel no sinking of the heart in doing so, but, on the contrary, would say, 'Behold this *trikaldarshi*[5]!' Who can ever have such good fortune, though? Yes, the mind certainly keeps on asking if I am eager to live on even after March 18, 1928. And the reply it gets is that even today I have no such eagerness. If living without attachment be considered

[1] From the S.N. Register

[2] From the reference to the apprehensions about Gandhiji's impending death on March 18, 1928, the letter appears to have been written before the publication of the article "The Origin of It", 23-2-1928 (Vol. XXXVI, pp. 45-7).

[3] *Vide* Vol. XXXV, pp. 122-3.

[4] *Satyagraha in South Africa*, written in Gujarati by Gandhiji, the English translation of which by the addressee was published in 1928; *vide* Vol. XXIX.

[5] One who can see the past, present and future

weakness, let it be so considered. For my part, as long as I live I will at least go on spinning, if I cannot sew.

Vandemataram from
MOHANDAS

From a photostat of the Gujarati : C.W. 7400. Courtesy : Valji G. Desai

633. LETTER TO A. A. PAUL

THE ASHRAM, SABARMATI,
February 25 [1928][1]

MY DEAR RAJAN,

Here is a letter from a lady. As I expect you to deal with it and acknowledge the letter, I am not writing to her.

Yours sincerely,

A. A. PAUL, ESQ.
KILPAUK
MADRAS

From a copy : S.N. 13086 M

634. LETTER TO RATILAL

Monday [February 27, 1928][2]

BHAISHRI RATILAL,

Narandas withheld your reply for some days in order not to trouble me.

It would be enough if you gave Chi. Surajbehn, in addition to Raichandbhai's articles, canto XI of the *Bhagavata*, the *Balkand* of Tulsidas's *Ramayana* and some of the books published by Navajivan Karyalaya. I think it essential that there should be less reading and more reflection and practice.

Chi. Chhagan and Lilavati promised on leaving that they would come again and stay longer. If they keep their promise and come, I certainly wish to discuss the matter with them. They have assured me that they will keep the promise.

Blessings from
BAPU

From a photostat of the Gujarati : G.N. 7162

[1] The letter is among the S.N. papers for 1928.
[2] As in the G.N. Register

635. LETTER TO DHIRU JHAVERI

Monday [February 27, 1928][1]

CHI. DHIRU[2],

It is good that you came. Be true to your name and have patience[3]. God will protect you. Dr. Muthu has a reputation for succeeding and if he comes he might be instrumental in your getting cured. But whether you are cured or not, learn to bear suffering in patience.

It is good that Mother has joined you there. Give my *pranams* to her. You need not reply. I get and will continue to get news about your health from your father or Manibhai.[4]

Blessings from
BAPU

From a photostat of the Gujarati : G.N. 1279

636. LETTER TO ROMAIN ROLLAND

SATYAGRAHA ASHRAM,
SABARMATI,
March 8, 1928

DEAR FRIEND,

Mr. Rajendra Prasad is one of the best among my co-workers. He is going to London to fulfil an old engagement.[5] He cannot return to India without paying his respects to you.

Sincerely yours,
M. K. GANDHI

Romain Rolland and Gandhi : Correspondence, p. 102

[1] From the contents. The addressee had been suffering from tuberculosis and had been brought to Bombay from Solan at this time for treatment under Dr. C. Muthu; *vide* also Vol. XXXVI, pp. 37, 64-5 and 70.

[2] Son of Revashanker Jagjivan Jhaveri

[3] 'Dhiru' is short for 'Dhiraj', which means patience.

[4] Addressee's brother

[5] Rajendra Prasad was to go to London to assist in the appeal filed in the Privy Council by the Maharaja of Dumraon; *vide* also Vol. XXXVII, p. 214.

637. TELEGRAM TO MOTILAL NEHRU

SABARMATI,
March 17, 1928

PANDIT MOTILAL NHERU
LEGISLATIVE ASSEMBLY
DELHI

THANKS WIRE. PLEASE MAKE CLEAR THAT IF I GO EUROPE I GO NOT FOR HEALTH BUT RESPONSE INVITATIONS AND PRINCIPALLY MEET ROLLAND. LIKELY RECEIVE MORE INVITATIONS WHICH I MAY ACCEPT. THERE SHOULD BE NO RESTRICTIONS AS TO PLACE OR OTHERWISE. THERE ARE LIKELY TO BE THREE COMPANIONS.

GANDHI

From the original : Motilal Nehru Papers. Courtesy : Nehru Memorial Museum and Library

638. LETTER TO J. P. BHANSALI

Tuesday [*March 27, 1928*][1]

BHAISHRI BHANSALI,

You know that I have discussed the matter with Lilabehn[2]. She is of the same opinion as the others. Despite all the opposition, I find the general opinion is that if you wish to stay on you may do so. But that can only be if you believe that all these well-wishers are in the wrong. It is quite contrary to the rules of the Ashram if you think it wrong to work even as sacrifice. But I do not insist on your accepting my opinion and doing accordingly. Return this letter after reading it, as also the others. If you wish, I will give you a copy of each.

Ponder deeply over all these things, and then, if you wish, we will discuss the matter personally. I do not wish to put any kind of pressure on you.

Blessings from
BAPU

From a photostat of the Gujarati : S.N. 12966

[1] From S.N. Register
[2] Addressee's widowed sister-in-law

639. LETTER TO ROMAIN ROLLAND

SATYAGRAHA ASHRAM,
SABARMATI,
March 30, 1928

DEAR FRIEND,

Though the translation of your very kind and energetic letter has been with me for three days, I am able to reach it only at the last moment. But I cannot let the post go without sending you a line if only to thank you for your friendly frankness.

The matter you have discussed is of tremendous importance. It is never out of my mind, if only because it is for the vindication of ahimsa that I love to live and should equally love to die. But I see that I have not been able clearly to explain my position. I must not however enter into any argument. If God enables me to meet you this year we shall prayerfully discuss the matter and possibly come to a joint conclusion. Before deciding finally I propose to await your cable or letter as the case may be.[1]

Meanwhile please accept my best thanks for your cordiality and concern for me.

Yours sincerely,
M. K. GANDHI

Romain Rolland and Gandhi : Correspondence, pp. 105-6

640. LETTER TO RADHA GANDHI

[Before *April 23, 1928*][2]

CHI. RADHIKA,

I understand your condition from your letters to me and to others which they give me to read. Everybody will feel reassured

[1] Gandhiji finally decided against the European tour when he had a letter from the addressee in April in which he wrote that he did not regard it as necessary that Gandhiji should drop all his important work and go to Europe to meet him; *vide* also Vol. XXXVI, pp. 251 and 266-8.

[2] The letter has "April, 1928" noted on it. It must have been written before the addressee's return to the Ashram following the death of her father Maganlal Gandhi at Patna on April 23, 1928; *ibid* p. 254.

if you keep on writing like this. I have received letters from Bhai Ramnandan also in which he says he will take proper care of you. There is a letter from Brij Kishore Babu from Patna, in which also he says that he will go to your village[1] and arrange everything. You have to show courage. You should not, therefore, be disheartened by difficulties but should overcome them with patience and bear those that cannot be overcome. Do let me know of even the smallest difficulty. You must not lose heart. One of the purposes in sending you out is that you should have some experience of the world and be tested by it. We may also in this way have a measure of our strength and weakness. In this vast land of ours there are countless ways of living and all kinds of hardships. We have to live in the midst of all this and reform things wherever there is scope for reform; look at the thing in this light.

Nothing is decided as yet about my going to England.

Blessings from
BAPU

From a photostat of the Gujarati : G.N. 11617

641. SILENCE-DAY NOTE TO GANGADEVI

2.5 a.m. Monday, April 30, 1928

There is no need to take a purgative. I do not wish to give milk today either. Continue to take juice of orange and grapes. Take as much water as possible. Take hip-bath and massage with ice. Take through the nose water with salt and soda mixed, and apply mud-pack to the stomach today also.

Froma copy of the Hindi : Benarsidas Chaturvedi Papers. National Archives of India

[1] The addressee had gone to Bihar to teach a Bihari girl.

642. LETTER TO RAMDAS GANDHI

SABARMATI ASHRAM,
Wednesday, May 12, 1928

CHI. RAMDAS,

I have your letters. In my view, there is hardly a young man as fortunate as you. I have been watching you from your childhood and I have felt that God has created you for great service. There can be many kinds of service. But you have been destined to serve the sick. You have to serve me as well as Ba, Sundaram, the Naidu brothers, etc. I have never had the feeling that you have shirked that service. Hence I see only good for you. Your lack of faith in the *atman* hinders you, makes you indifferent but it also makes you humble. So, I welcome the fact that you are called upon to serve Kanti.[1] I know that even if you did not ask for it, you certainly welcome it.

Keep writing to me daily. Many people here are laid up at the moment. Even so this year there is comparatively less illness. Read to Kanti the letter addressed to him and Kishorelalbhai's letter about him.

Blessings from
BAPU

[From Gujarati]
Sansmarano, pp. 87-8

643. TELEGRAM TO MATHURADAS TRIKUMJI

BOMBAY,
May 18, 1928

MATHURADAS TRIKUMJI
JAI LODGE, PANCHGANI

PROBABLY LEAVING TOMORROW EVENING.

BAPU

From the original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

[1] Kanti Parikh had been injured during communal riots in Surat.

644. LETTER TO TARABEHN JASANI

June 2, 1928

CHI. TARA,

I do not have even a moment's respite. So I could not write to you. I am snatching some time especially to write this.

1. Devotion to God means rendering selfless service to all God's creatures.

2. The purpose of such devotion is self-realization.

3. Actionless devotion is no devotion; it is merely delusion.

4. . . .[1]

5. By being a burden on others one does not pursue devotion, one only denigrates God.

6. It is devotion of a pure kind if a man, after seeing to his essential needs, spends all the remaining time in the service of all living creatures. It is possible for one to reach the stage where one can serve by thought alone. But none of us have reached that stage. Therefore, for a man of flesh and blood, service of all that lives is the only way of devotion. Such service must be selfless, altruistic.

7. God means pure consciousness that pervades this world and without which not a single business of the world can go on for a single moment.

There were more questions you wanted me to answer, but I cannot find the letter. If you remember you may ask me again.

Be careful of your health. Manu is waiting, so I shall not write more. Who has sent the invitation from Rangoon?...[2]Do not worry but keep writing to me.

Blessings from
BAPU

[PS.]

There are many changes here now.

From a photostat of the Gujarati : G. N. 8781

[1] & [2] Illegible in the source.

645. LETTER TO CHHOTALAL MANSINHA

ASHRAM,
Jeth Vad 3, Tuesday [June 5, 1928][1]

BHAI CHHOTALAL,

I have your letter. We cannot discuss the suicide of the late Acharya Bhatt in *Navajivan*. Hindu society can be reformed by everyone adopting the necessary changes in his family.

MOHANDAS GANDHI

From a photostat of the Gujarati : S.N. 27588

646. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
June 30, 1928

CHI. MATHURADAS,

I have your letter. I have also received Dr. Muthu's book. How did you think of sending it at this late stage? Mahadev is slowly improving.[2] He has suffered a lot of pain. It is surprising that in spite of having so much pain he had no fever at all. There is scanty rain where you are but here there is not a drop. Why is Taramati bored at Panchgani? Why should she be bored when you and Dilip are there? However, even if she wants to go, I wish you would not go to Bombay right now.

It seems to me that now the Government will have to come to a settlement about Bardoli.[3] Sir Purushottamdas and Lalji Sheth came to see me. They promised to do nothing that would weaken our demands. I do not know what is happening now. But the source of satyagraha is to be found in people's courage, firmness and calm. Is that not so?

[1] As noted on the letter

[2] Mahadev Desai had few days earlier slipped at a well while drawing water.

[3] For the details of the satyagraha started at Bardoli on February 12, 1928, *vide* Vol. XXXVI, and for the settlement reached on the issue on August 6, 1928, *vide* Vol. XXXVII, pp. 146-7.

If you can think of any corrections and alterations in the rules, let me know.[1]

Blessings from
BAPU

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

647. *LETTER TO MATHURADAS TRIKUMJI*

ASHRAM, SABARMATI,
July 5, 1928

CHI. MATHURADAS,

I have received your letter. Why does Dilip have to be seen by a doctor? Have you found any reason for the plague breaking out in Panchgani? At Deolali there is only Pranlal's bungalow. Is it not possible to have accommodation there? I hope you do not have to climb up and down while you look for a bungalow. Or, can Shankaran not do it? Here the rains have been very well received.

I had dictated this letter at 4 o'clock in the morning. While I sign it, another letter from you has arrived.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
C/O SHETH PRANLAL WEVKARAN
BANGANGA ROAD
BOMBAY

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

[1] For the draft constitution of the Satyagraha Ashram, *vide* Vol. XXXVI, pp. 398-410.

648. LETTER TO BHAGWANJI P. PANDYA

ASHRAM, SABARMATI,
July 6, 1928

DEAR BHAGWANJI,

I have your letter. Your balance-sheet is all right but you need to try still harder. Remain where you are and try to observe the rules to the best of your ability. Inspire your wife also to try and practise the ideal of self-control. You will not succeed so long as you only try to reason with her. Cravings of the body cannot be quietened by arguments. But when she sees in you firmness combined with love, she cannot but be infected by your aspiration. Do not give up the job hastily. But the moment you find that you may be violating truth for the sake of the job give up the latter as we would let go a serpent we may find on our hands.

Blessings from
BAPU

BHAISHRI BHAGWANJI PURUSHOTTAMDAS
C/o VRAJLAL PRADHAN & CO.
PROMA, BURMA

From the Gujarati original : C.W. 9792. Courtesy : Bhagwanji P. Pandya

649. LETTER TO BHAGWANJI P. PANDYA[1]

[After *July 6, 1928*][2]

DEAR BHAGWANJI,

Come when all your expectations have died out and only a sense of duty is left behind and there is perfect agreement between you two.

Blessings from
BAPU

From the Gujarati original : C.W. 9789. Courtesy : Bhagwanji P. Pandya

[1] & [2] This was in reply to the addressee's letter enumerating his difficulties in joining the Ashram and from the contents appears to have been written after the preceding one.

650. LETTER TO AMBALAL SARABHAI

ASHRAM, SABARMATI,
July 8, 1928

DEAR BROTHER,

A district conference is to be held here regarding Bardoli. It has been unanimously decided to invite Shri Kelkar[1] to preside over it. I feel that it would add to the effectiveness of the conference if you could agree to be the chairman of the reception committee. If you have no objection to it in principle, I would urge you to accept the position. I feel there is need at the present juncture for us to express our unanimity of views.

Vandemataram from
MOHANDAS

From the Gujarati original : C.W. 11121. Courtesy : Sarabhai Foundation

651. LETTER TO SHANKERLAL BANKER

Unrevised *July 13, 1928*

CHI. SHANKERLAL,

Enclosed is a letter from Jamnalalji. Come on receipt of it so that we can talk it over.

Subhas Bose has written a letter of complaint from Calcutta. I have not been able to find time so far to reply to it.[2] You should not worry about anything. We must do what we can. I wish you would not burden yourself with too much work. Come to me any time you wish. I can spare a little time for you. How nice it would be if you could come daily and have one meal or both meals here? Even that one meal fills me with peace. For it is not merely a meal but the leavings of a *yajna* —it is my keen desire and attempt to make it so.

Blessings from
BAPU

From the Gujarati original : S.N. 32728

[1] N. C. Kelkar

[2] For Gandhiji's reply to Subhas Chandra Bose, *vide* Vol. XXXVII, pp. 68-9.

652. LETTER TO VIJAYA

ASHRAM, SABARMATI,
July 17 [1928][1]

CHI. VIJAYA,

I was very glad to read your letter. It will be God's grace if Prabhudas recovers. Do keep writing to me. Because of the plague at Panchgani, Mathuradas is also thinking of coming there.

Blessings from
BAPU

CHI. VIJAYABEHN
LILAVATI SANATORIUM
BLOCK NO. 2
DEVLALI

From a copy of the Gujarati : Chhaganlal Gandhi Papers. Courtesy : Sabarmati Sangrahalaya

653. LETTER TO JETHALAL G. SAMPAT

ASHRAM, SABARMATI,
July 18, 1928

BHAISHREE JETHALAL,

I got your postcard. Largely it is only the English-educated people who are politically conscious. If they believe in khadi, a khadi atmosphere will be created in the country and no one will find any other cloth in India.

Vandemataram from
MOHANDAS

From the Gujarati original : C.W. 9842. Courtesy : Narayan Jethalal Sampat

[1] The year has been inferred from the reference to the outbreak of plague at Panchgani; *vide* Vol. XXXVII, p. 231. The source, however, has "1925", obviously a slip.

654. LETTER TO MATHURADAS TRIKUMJI[1]

ASHRAM, SABARMATI,
July 21, 1928

CHI. MATHURADAS,

I have your letter. Why do you let yourself be so affected by the injustice prevailing in the world? Does not the world itself mean selfishness? How would the world go on without selfishness? That is why the *Gita* teaches detachment. How would selfishness avail one suffering from tuberculosis or some such disease? But should I talk such wisdom to you? What is surprising is that you were upset by the behaviour of the owner of the bungalow[2] towards you. Write to me when things are settled. I have not detained Shankar. You have done well to resist the temptation of coming here. It will be very good if you come in winter.

Blessings from
BAPU

CHI. MATHURADAS TRIKUMJI
18 BANGANGA ROAD
WALKESHWAR, BOMBAY

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

655. LETTER TO RAMDAS GANDHI

SABARMATI ASHRAM,
July 23, 1928

CHI. RAMDAS,

Rasik has written to me that you have been put in charge of the kitchen and that in consequence the work has been proceeding very smoothly. You do have the requisite qualities for that work. In answer to a query from Girirajji one Monday in January I had writtten that the person in charge of a kitchen

[1] An incomplete version of this letter has appeared in Vol. XXXVII, p. 25 under July 5, 1928, which appears to be an incorrect date.
[2] At Devlali

which stresses self-control must possess the qualities of a *sthitaprajna.* I am now more confirmed in that view. Such a person should always be alert. He must not get angry. He must put up with everybody's anger. He must treat everyone alike. It will not do if he serves nice things to some and worthless things to others. His mistakes can have grave consequences. If he does not have an orderly mind his work will suffer. If he has not conquered the palate he will prevent other people acquiring restraint. And he steals. Therefore, running a kitchen based on the principle of restraint is like demonstrating the meaning of the verses about detachment. One thing which is not required in running a kitchen with restraint is scholarship. But God's grace is so bountiful that scholarship is required in very few jobs. No freedom is possible without prudence. Millions have achieved salvation without scholarship. And scholarship has often led to downfall in some cases. Go deeper and understand the implication of the management of the kitchen being entrusted to you. Read the enclosed letter and then pass it on to Rasik.

Blessings from
BAPU

[From Gujarati]
Sansmarano, pp. 142-3

656. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
July 28, 1928

CHI. MATHURADAS,

I had expected to hear from you after you reached Deolali. You will all be in good health. How is Dilip? Is not this bungalow the same you had stayed in earlier? How is the weather there?

Blessings from
BAPU

SHRI MATHURADAS TRIKUMJI
WINDY HALL
NASIK ROAD
DEVLALI

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

657. LETTER TO AMBALAL SARABHAI

July 30, 1928

RESPECTED BROTHER,

You have there an amount of Rs. 1,21,000 in the name of either Vallabhbhai or Punjabhai. I would like you to transfer the money to Shri Jamnalalji's account. If it is not inconvenient will you please do this on receipt of this letter? The purpose of writing this letter is to save the interest on the amount. There is no intention of keeping any money in Vallabhbhai's name at the moment.

Vandemataram from
MOHANDAS

From the Gujarati original : C.W. 11122. Courtesy : Sarabhai Foundation

658. LETTER TO ANASUYABEHN SARABHAI

SWARAJ ASHRAM, BARDOLI,
August 5, 1928

CHI. ANASUYABEHN,

I did not write to you till now as there was no news. Today Mahadev has returned from Poona. Valjibhai got off at Surat. A compromise will most probaby be arrived at. All our conditions have been accepted. However, we will know for certain either tomorrow or on Tuesday, so for the time being this is meant only for you and our friends. Mahadev tells me that Vallabhbhai feels that I may have to stay here for about a fortnight should there be a compromise. I have letters from Gulzarilal and Desai. The Provincial Congress Committee is meeting in Surat today. I have written asking Vallabhbhai to finalize things.

I am fine.

Blessings from
BAPU

From the Gujarati original : S.N. 32777

659. TELEGRAM TO C. RAJAGOPALACHARI

[Before *August 15, 1928*][1]

RAJAGOPALACHARI

YOU MUST GO WITH SHANKERLAL TO BANGALORE AND BOTH BE INTERNED TILL YOU ARE RESTORED.

BAPU

From the original : S.N. 32763

660. TELEGRAM TO SHANKERLAL BANKER

[*August 15, 1928*][2]

SHANKERLAL BANKER, MADRAS

DO PLEASE GO WITH RAJAJI TO BANGALORE AND TAKE REST MEDICAL TREATMENT THERE.

BAPU

From the original : S.N. 32725

661. LETTER TO PADMAJA NAIDU

SABARMATI,
August 20, 1928

MY DEAR LOTUSBORN[3],

You may not fade. You must bloom. Though I never write you are constantly in my mind.

[1] From the addressee's telegram dated August 15, 1928, which read: "Thanks letter, telegrams. Taking all care fixing up Bangalore. No assistance wanted yet."

[2] From the reference to Rajagopalachari's going to Bangalore; *vide* the preceding item.

[3] Literal meaning of 'Padmaja'

Love.

M. K. GANDHI

SHRIMATI PADMAJA NAIDU
TUBERCULOSIS SANATORIUM
AROGYAVARAM
CHITTOOR DIST.
S. INDIA

From the original : Padmaja Naidu Papers. Courtesy : Nehru Memorial Museum and Library

662. *LETTER TO AMBALAL SARABHAI*

August 21, 1928

DEAR BROTHER,

I have a calf here that is suffering terrible pain. It has broken a leg. Now it has developed sores all over the body. The veterinary surgeon has given up all hope. I have therefore decided to have it shot. Please send one of your guards with a gun if possible. We have people in the Ashram who can use a gun but we have not kept a gun here.

Vandemataram from
MOHANDAS

From the Gujarati original : C.W. 11123. Courtesy : Sarabhai Foundation

663. *LETTER TO AMBALAL SARABHAI*

August 21, 1928

DEAR BROTHER,

Your letter is beautiful. Your sentiments are even more beautiful. I had been waiting for the doctor and the injection, having abandoned the idea of using a gun. Your letter has made me check myself. I will not now make use of your gun. I do not share your fear. The question is deeper than the one you have raised. I shall not discuss it here beyond saying that it is not merely one of relieving pain.[1] What is our duty towards animals and other living creatures that are disabled and suffering

[1] For Gandhiji's arguments for killing the ailing calf, *vide* Vol. XXXVII, pp. 297-8 and 310-5.

pain? Where does compassion which underlies Hinduism take us? But to me that is not a matter for discussion. It concerns my deepest feelings. I shall take no step without proper thought. The act of killing has to be postponed at least for today.

Vandemataram from
MOHANDAS

From the Gujarati original : C.W. 11124. Courtesy : Sarabhai Foundation

664. *LETTER TO PANNALAL JAIN*

SABARMATI,
Bhadrapad Shukla 11 [August 26, 1928][1]

BHAI PANNALALJI,

I have your letter. Your complaint is just. But there are difficulties in increasing the size of *Hindi Navajivan*. With great difficulty it has only just started paying its way. It attempts to give a summary of all useful articles. This attempt will be redoubled hereafter.

Yours,
MOHANDAS GANDHI

SHRI PANNALAL JAIN
KALYANMAL MILLS, INDORE

[From Hindi]

Madhyapradesh aur Gandhiji, p. 150

665. *LETTER TO KISHORELAL MASHRUWALA*

ASHRAM,
August 30, 1928

CHI. KISHORELAL,

I have read both your letters to Ramniklal[2]. He will send you a copy of the revisions. Your letter has had no effect on me, since you have assumed that only the name is being changed, whereas I have in mind a change in character along with the change in name[3]. I could clearly see that even a regular

[1] From the postmark

[2] Ramniklal Modi

[3] The reference is to the proposed change of name from Satyagraha Ashram to Udyog Mandir. *Vide* also Vol. XXXVIII, pp. 22-4 and 32.4.

inmate of the Satyagraha Ashram could not fully observe its vows. To us the name was not merely a word which sounded pleasing to our ears and the world's, it connoted certain qualities. If we cannot show the qualities implied in the name, we must give it up.

What is the use of an institution in which persons like Mahadev, Chhaganlal or Ramniklal cannot stay or can stay only in fear? And how can it be claimed that such an institution is worthy of carrying on activities dedicated to great ideals? If you suggest that the name with its moral significance may be retained but the moral discipline may be tightened in order to accommodate persons like Mahadev and the others, I would ask why we should be so attached to the name. Is it not a violation of truth for somebody practising *vanaprastha* dharma to claim that he is a sannyasi? It would be worthier for a *vanaprastha* to show in addition to the virtues proper to his stage the qualities of a sannyasi. The fact, however, is that all of us, men and women, are barely able to exhibit in ourselves the virtues of the *vanaprastha* dharma.

. . . Kaka has gone on a three-day fast of expiation. The expiation is for a lapse by a worker whom Kaka had trained and believed to be a good man. The fast will end on Tuesday.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 32577/10

666. *LETTER TO MATHURADAS TRIKUMJI*

ASHRAM, SABARMATI,
September 2, 1928

CHI. MATHURADAS,

I have your letter. The plague in Panchgani is a matter of shame for us as human beings. By our way of living we have turned a beautiful health resort into a dirty place and we have neither strength nor courage left to make it plague-free. You have plenty of time. You can find out its cause. I like your idea of living in places such as Matheran. Shankar will have completely recovered. He seems to have gone into silence.

Blessings from
BAPU

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

667. LETTER TO VIJAYA

ASHRAM, SABARMATI,
September 5, [1928][1]

CHI. VIJAYA,

I have your letter after a very long time. How nice it would be if Dr. Prabhudas fully recovered. What a coincidence that you all went there and also Mathuradas and Shankar. Ramdas is staying in Bardoli, Devdas is in Delhi. Navin[2] and Rasik[3] have also gone to Delhi.

Blessings from
BAPU

MRS. VIJAYABEHN
LILAVATI SANATORIUM
BLOCK NO. 2
DEVLALI

From a copy of the Gujarati: Chhaganlal Gandhi Papers. Courtesy: Sabarmati Sangrahalaya

668. A LETTER

ASHRAM, SABARMATI,
September 9, 1928

CHI. BHAI,

What you write about the children is perfectly correct. They may forget what we tell them or what they read, but they will consciously or unconsciously remember what we do and act accordingly. That is especially true for the Ashram since we always stress that only what we practise counts.

To a woman her home and kitchen are all-important. She rules through her kitchen. She therefore behaves like a millionaire who works all through the day to preserve and increase

[1] The source has "1925". However, from the contents the letter appears to belong to "1928".
[2] Navin Gandhi
[3] Son of Harilal Gandhi

his millions. When she loses the subtle power she enjoys through the kitchen, she will be reconciled to the common kitchen and be satisfied with whatever is cooked in it. But now I have given up pressing any of my views on others.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/1

669. LETTER TO PADMAJA NAIDU

SABARMATI,
September 11, 1928

MY DEAR PADMAJA,

I was so happy to have Mother with me for a few hours before [her] sailing for her great mission.[1] Naturally we talked a lot about you. I see you are now allowed to move about. If doctors permit you it would be a good thing for you to accept Mrs. Ambalal's invitation to pass some time with her. Ahmedabad has a dry climate. And if you came and were strong enough to do some work there is enough here to occupy you. I did not at all like the idea of your working on the permanent staff of *The Hindu*. You will not do the work. It was good and brave of you to have let Mother go to America. And having let her go, you must make up your mind not to be unwell at all.

With love,

M. K. G.

SHRIMATI PADMAJA NAIDU
TUBERCULAR SANATORIUM
AROGYAVARAM
CHITTOOR DIST.

From the original: Padmaja Naidu Papers. Courtesy: Nehru Memorial Museum and Library

[1] Sarojini Naidu left for the United States of America on September 12, 1928, on a propaganda mission. For details, *vide* Vol. XXXVII, pp. 272-3 and 279-80.

670. NOTE TO CHAND TYAGI

September 16 [1928][1]

It is better to die rather than ever to forsake truth.

BAPU

From a photostat of the Hindi: G.N. 3271

671. LETTER TO DEVDAS GANDHI

ASHRAM, SABARMATI,
September 18, 1928

CHI. DEVDAS,

When I address someone with 'thou' in speaking, it is even more appropriate and expressive of love to do so in letters also. That is why sometimes you cease to be 'you' and become 'thou'. True love does not speak and often does not even act, and yet it cannot but be felt. Though I thus know that 'you' and 'thou' are mere external forms, I have adopted a certain style of addressing persons in letters which I have now started following in writing to you children, too.

It is quite true that these days my letters have ceased to be letters. Both physically and mentally I am so much tied up that I am unable to see even the people in the Ashram whom I want to see. And writing letters gets indefinitely postponed. Today I have put off writing several important letters and am devoting the little time left before the prayers to writing this.

In my quest for truth I have realized that as for me I can find it only through experience, that is, not by giving up action in the world but by remaining non-violent while continually engaged in action. I have been utterly drained in getting the recent changes in the Ashram adopted. You know very well how much I am interested in women's progress. But except for two or three there were no women staying in the Ashram of their own choice. Even those who do cannot be said to understand even cursorily the rules of the Ashram. Do all the men do so?

[1] As in the G.N. register

Then what can we expect about the deeper meaning of the rules? Even I who was the author of the rules do not know their full meaning, though I am realizing it more and more clearly every day. Thinking over the problem and discussing it, I saw that in following and enforcing the rules and building up the Ashram we have, unknowingly and unintentionally but most certainly, oppressed the women. They could neither leave their husbands nor the Ashram. Though perfectly willing to stay, they are equally unable to observe the rules.

It seemed to be a sin to show the slightest leniency in the observance of the rules if the Ashram continued in its original form. I regard the rules that have been framed as essential elements of satyagraha. In fact they have been kept a little mild so that they are within the capacity of all. Hence, as we progress towards truth, these rules should be made more stringent. I therefore felt that if we wished to keep the women with us, the Satyagraha Ashram must take a different form. Hence the Ashram will now remain only as a symbol and an ideal in our minds without any external activities. The Ashram has been therefore handed over to the new agency that has been created. The Ashram land also will be transferred to it at a nominal rent. The Ashram will thus exist at present in an almost invisible form. But as the burden on the others will in this way be lightened, that on those who have taken the vows will increase, for even in the new Udyog Mandir it is the same persons who will be working. They will have to be guardians of the vows and make their contribution to the Udyog Mandir in that spirit. The underlying hope is that if the Ashram inmates have the true spirit of the Ashram in them, the Udyog Mandir itself will be reborn as a more perfect institution. This is enough for the present, as I must now leave for the prayer.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/4

672. LETTER TO SARALADEVI SARABHAI

September 19, 1928

DEAR SISTER,

I have read the Khan Bahadur's letter. You should send him the following reply:

'Gandhi says that although he takes the deepest interest in the subject, he does not think that any useful purpose can be served by his expressing an opinion on the questions asked.'[1]

Blessings from
MOHANDAS

From the Gujarati original: C.W. 11131. Courtesy: Sarabhai Foundation

673. LETTER TO KANTI PAREKH

Wednesday [On or before *September 26, 1928*][2]

CHI. KANTI,

Newspapers declared you dead and Kishorelalbhai also believed you to be dead. Ramdas will read out to you his letter accompanying this, or, if you are able to read, you may do so yourself. It will make you laugh, but at the same time prove Kishorelalbhai's prediction about you true. Chhaganbhai also has believed you to be an ideal student of the Ashram. You know that I have hesitated to believe so. But my hesitation can make no difference to my love for you. We all very much wish that you may live long and be an ideal man and ideal servant. You certainly have the strength to become one.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 6268

[1] This is in English.

[2] From the contents, this and the follwing letter appear to have been written before the one to the addressee and to Kalyanji Mehta dated October 2, 1928; *vide* Vol. XXXVII, pp. 324 and 325. The Wednesday preceding was September 26.

674. LETTER TO KANTI PAREKH

Sunday [On or before *September 30, 1928*]

CHI. KANTI,

I did not worry at all on receiving the wire about your having been wounded. But I prayed to God that you should have been wounded an innocent man. Many of us will have to be wounded in that manner. It is better that we should be wounded rather than other innocent people. Wish well even of the assailant. You have learnt that lesson here. I have received today Bhai Kalyanji's letter giving all the details. Your wound is serious but not dangerous. I have forbidden Jayanti[1] and Indu[2] to be upset. We are learning in the Ashram not to grieve when our dear ones are wounded or die. Many lovers of God have strengthened their love during such periods of compulsory rest. You should do the same.

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 11828

675. A LETTER

[*September, 1928*][3]

DEAR SISTER,

He who wishes to follow truth will endure everything in patience. When we are firm and remain unbending in our firmness, opposition by others cannot last long. It subsides after some time. That is what is meant when we say that untruth is non-existent. Untruth is not constant. It changes its form from moment to moment, while truth is constant, and abides in its essence for ever. Knowing this, you should keep patience even if confined to the home. One's test lies in so remaining patient. Mother-in-law's and father-in-law's anger and opposition have to be overcome by courtesy and gentleness and by service.

From a copy of the Gujarati : Kusumbehn Desai's Diary. S.N. 325/72

[1] & [2] Addressee's brothers
[3] As placed in the Diary

676. LETTER TO SHANKARBHAI MANEKLAL DESAI

ASHRAM, SABARMATI,
October 5, 1928

BHAI SHANKARBHAI[1],

I have your letter. Give this message from me to all who may come on the Rentia Baras day[2], that if they want to perpetuate Haribhai's memory in Kapadwanj they should perpetuate the work that he did. Whatever the difficulties none of the activities started by him should be abandoned or neglected.

Blessings from
MOHANDAS

[From Gujarati]

Bapuna Patro—3: Kusumbehn Desaine, p. 82

677. LETTER TO MOTIBHAI

ASHRAM,
October 9, 1928

BHAI MOTIBHAI,

You have raised a relevant question. The feeling of high and low has become deeply ingrained in us. The use of the singular in speaking to persons is its least expression. The feeling is the least in the Ashram, but I see that it is there. Continue, both of you, to exercise self-restraint to the best of your ability.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/12

[1] Brother of Harilal M. Desai. He established the Sevasangh at Kapadwanj in memory of Harilal Desai who had passed away in July, 1927. For details *vide* also Vol. XXXIV, pp. 293-4.

[2] Literally, 'Spinning-wheel 12th,' Gandhiji's birthday according to the Vikram era; the day was celebrated by non-stop spinning.

678. LETTER TO HASAN ALI

ASHRAM,
October 9, 1928

DEAR HASAN ALI,

I do not at all believe in the *Shuddhi* and *Tabligh* movements as they are being carried on today. But I have repeatedly said that if the Arya Samajists do wish to carry on *Shuddhi* nobody can stop them. Nobody can forcibly prevent anyone from doing a thing so long as that thing is not against morality.

The moment I cease to be an optimist I shall no longer be able to live. Some day the Muslims are sure to co-operate. Even today many of them are doing so.

Since you are determined, God will certainly help you to observe the vow of *brahmacharya*. Frugality in eating and non-stimulating food is a good external aid. The real means is heart-felt prayer.

I have read some literature of theosophy, I like its general principles, but not its occult experiments. I am unable to believe in the Jagadguru and in Krishnamurti. I am not interested in the subject.

I do not believe in the traditional practice of *shraddha*. But I do consider it right and necessary to pray for the dead as for the living. I see great confusion about the meaning of the law of karma. It only means that no action is without its effect. But new actions mix with the old and continually produce new and mixed results. And since the individual souls are intimately related to one another, their actions also are so related. Prayer is a new action producing good result.

Fasting without water certainly involves greater self-control. But from the point of view of health water is necessary. One cannot fast without water for many days. I have observed in many Muslim friends during the *roza* that they almost wipe out the merit of fasting for sixteen hours without water by eating at night anything and everything in any quantity they like. Praying for God's forgiveness does not wipe out a sin, but it purifies the soul, and if one feels genuine repentance one desists from sin in future.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/14

679. LETTER TO VINAYAK

ASHRAM,
October 10, 1928

BHAISHRI VINAYAK,

We cannot forcibly stop anyone from committing sin. So long as men and women feel immoral craving of the flesh such incidents will continue to take place in spite of all efforts to prevent them. The duty of you all is to live a life of self-control and continually increase the purity of the surrounding atmosphere and your own ability for service.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/15

680. LETTER TO PARAMANAND K. KAPADIA

ASHRAM,
October 13, 1928

BHAISHRI PARAMANAND,

I got your letter only yesterday. All your letters are good. They are well reasoned and are never discourteous. There can, therefore, be no question of impropriety in them. However, your letters do have one defect. They are too long for me. I have thought about most of what you say, and I would therefore grasp your point even if you put it concisely, and if I did not understand I would ask. This preface was prompted by your letter, as long as a pamphlet, placed before me by Kakasaheb nearly fifteen days ago. I have kept it in my file, so I see it every day, but being much too long it remains unanswered for want of time. Even this I do not say as criticism of you but only as an explanation of my having missed reading your previous letter. Now the reply to your letter.[1]

You must have observed that I give new meaning to old words or enlarge their old meanings. I do not do that arbitrarily or to suit my purpose, but because I think it right to do so.

[1] For extracts from the addressee's letter and Gandhiji's more detailed reply, *vide* Vol. XXXVII, pp. 381-6.

The words of poets are inexhaustible in their meaning. The word *kavi* originally meant an enlightened person. The perfectly enlightened person is the perfect poet. If, therefore, I do not draw the right meaning of old words or sayings, I would have to waste my energy in starting a new religion and would also be guilty of killing the souls of those words. I have realized that even words have souls. If, therefore, you wish, you can compel me to admit that I may be giving a new meaning to the word 'ahimsa'. It seems to me an exaggeration to describe 'ahimsa' as the supreme dharma in the sense you give to the word. But I have never quarrelled over the meaning of words. Hence if my purpose can be served without the word 'ahimsa', I will certainly give up its use.

Even at the time of the killing [of the calf] the risk was indeed there that people would draw wrong conclusions from my action. But I felt that the discernment of the true meaning of ahimsa had become so weak that I must do what I did even at the risk. And how could I hide having done something when the occasion required otherwise?

As for the question about the daughter I would only say I would not kill her thinking that I would otherwise commit a sin, but I would kill her if I thought that she would ask for the gift of death if she could speak. I do not at all subscribe to the belief that under no circumstance is a person willing to give up his or her life. I smell cowardice in it and it is against the experience of many people. If man is indeed so much attached to life, he can make no progress. How then can he ever attain *moksha*? I have seen in innumerable cases that such attachment is very much less in other countries.

As for the nuisance of the monkeys I see that I would again have to quarrel about the meaning of 'ahimsa'.[1] May I leave that discussion? How about keeping the question for a full discussion some time in future when we meet? I have much to say about the three principles you have put forward. If I get the time I will discuss the contents of your letter in *Navajivan*.

From a photostat of the Gujarati : G.N. 11595

[1] For Gandhiji's views on the issue, *vide* also Vol. XXXVII, pp. 32-3.

681. LETTER TO V. L. PHADKE

Monday [October 15, 1928][1]

BHAISHREE MAMA,

I was distressed to hear the news about Dalsukhbhai. Please console his relatives on my behalf. I very well remember Dalsukhbhai's affectionate face. The void left by his passing can never be filled. But we must all shoulder the responsibility. Tell his relatives that those who knew Dalsukhbhai share their grief. You have not given any address, so I send this letter through you.

Blessings from
BAPU

MAMA SAHEB
ANTYAJ ASHRAM
GODHARA
B.B. & C.I. RY.

From the Gujarati original: S.N. 32842

682. LETTER TO C. L. CHINAI

ASHRAM,
October 21, 1928

BHAISHRI CHINAI,

I have your letter. If I know the way even dimly or if others show it to me, I am ready to take the risk and try to bring about an understanding between the two. But I am afraid that today except for a handful of non-co-operators, I have lost the confidence of the Hindus and the Muslims. Both trust in physical strength. The Muslims believe that they have it. The Hindus have been trying to acquire it. Till they have had enough of this mutual fighting, neither side will sincerely wish for peace. They will not even tolerate interference by a person like me, and I can understand their not tolerating it. In such a situation, silence seems to be the best course for me. Peace will not be brought about by persons like you, who take no part

[1] From the postmark, October 15 was a Monday.

in the riots or in inciting them, merely wishing for it. It is also, therefore, useless for me to think of intervening out of respect for their wish. The only way for the Hindus to overcome whatever cowardice they have in them is for such of them as are aware of the weakness to shed it and try to help others also to do so. This can be done in two ways: by striving for either physical strength or spiritual strength. There is, of course, cowardice even in physical strength. This they will hardly admit today, and it is not surprising that they will not. And if a person who has no understanding of spiritual strength also lacks physical strength, he is bound to be an impotent coward. So long as one has the strength to die and is ready to do so, one need not worry in the least. One may try to stop the fighting wherever one can. But one must know one's limitations. We are not the judges of the world. Nor is it for us to shoulder its burden. There is an invisible power which does both. If we but surrender ourselves to it, we would know our duty from moment to moment.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/19

683. *LETTER TO GIRDHARILAL*

October 21, 1928

BHAISHRI GIRDHARILAL,

I have your letter. Regarding Ashat Ikrani I can only say that it was wrong to have got him married at all. The mistake can still be rectified if the false fear of public opinion is given up. In other words that woman should be freed completely. If after that she lives with either of the two men to satisfy her passion, I would still in common usage call it adultery. In saying this I have not considered the questions of caste or community or custom. I am indifferent to both.

The problem about Makranis[1] is easy to understand.

I am not aware of anyone having so far tried to reform the Makranis. In Kathiawar, moreover, state affairs are carried on wholly on the basis of untruth. There is no rational policy in them. Both the rulers and the people seem to me like the Makranis. The people called Makrani about whom you write are but the external forms of the inner Makranis I am writing

[1] Belonging to the Makrana community in Saurashtra

about. So long as that inner reality has not changed, the conditions are bound to remain as you describe them. They may change outwardly somewhat, but will not completely disappear. For that to happen both the rulers and the people must give up the Makrani spirit. I hope you will not ask me what one should do in the meantime. There is no room for such a question.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/20

684. LETTER TO KARSANDAS CHITALIA

[*October, 1928*][1]

BHAISHRI KARSANDAS,

Just as a person suffering from jaundice sees the same disease in other people, I may be unjustifiably suspecting in you weaknesses and limitations which others saw in me long ago and which I myself have now slowly begun to see. You and I have to ask ourselves one question: will our respective institutions continue to run in the same or almost the same way after our death? If we feel the slightest doubt about this, we should wake up. If you feel that in your absence Surajbehn or Lakshmibehn or the two together will be able to carry on the work of the Bhagini Samaj, all will be well.

Vandemataram from
BAPU

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/12

685. LETTER TO RAJPAL

ASHRAM,
October 23, 1928

BHAISHRI RAJPAL,

I have your sorrowful letter. The day I summon up courage to kill the monkeys I will certainly be committing violence. But how can I hide my weakness? I cannot follow the path of non-violence by doing so. Rather than that out of a desire to be counted a great man I should be guilty of untruth, it is better that people should know me as I am. Do I not commit violence even today through weakness or ignorance? When I

[1] As placed in the Diary, between letters of October 10 and 21, 1928

fumigate mosquitoes buzzing over puddles of water, they die; when I use a disinfectant to make water drinkable, the germs are killed. If a snake is discovered in a place where it cannot be caught I allow it to be killed. There is no limit to the violence I thus commit. But I take comfort in the thought that my aspiration for perfect non-violence is sincere. Do ask me again if you still have any doubt.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/21

686. LETTER TO PURUSHOTTAM MAVJI

[Before *October 25, 1928*][1]

BHAISHRI PURUSHOTTAM MAVJI,

It is three o'clock in the morning. I have read your letter carefully from beginning to end. I think the articles[2] I have been writing these days answer your questions. I therefore advise you to get those articles if you do not have them and read them and ponder over them. Nevertheless, I briefly answer your questions here.

It is not true without exception that no living creature likes to die in any circumstances. I have seen with my own eyes persons laid on the floor as dead rising up alive. I have also heard of instances of persons sitting up on the pyre. But we can act only on the basis of what we assume to be true to the best of our knowledge. The reason for killing the calf was not that I could not bear to see its pain, but that, seeing the pain, I could not help it in any other way. I assumed that it would wish to be delivered from that pain, for I have known many men who so wished to be freed in similar circumstances. One may err in assuming such a wish in a particular case, but in countless situations, Nature has provided man with no other means but to make certain assumptions. I am dictating this letter on the assumption that I shall be alive till the letter is finished and that it will give you some comfort. But it is quite conceivable that I might die before the letter was finished or, possibly, instead of giving you comfort and peace, it might pain, displease and trouble you still more. But even if that was its effect, God would forgive me, because I started writing the letter with the purest of motives.

[1] In the Diary this letter is placed before the item that follows.
[2] *Vide* Vol. XXXVII.

My answer to your question whether the calf was in unbearable pain is implied in what I have said above. But one more point is that in such matters self-deception is quite possible.

I can also reply that in a way I knew it for certain that the calf was going to die. But I know that you mean otherwise in your letter. You have not said that I could not know for certain from its pain that it would die. But that is what you think. However, I knew that its life was definitely going to end, if not because of the pain then through some other cause. If therefore I committed any error in acting on my assumption its only effect has been to alter the hour of death a little. It need not be necessary for me to try to become omniscient in order to save myself from the sin of altering the hour of death. Where the intention is not to give pain but to relieve pain by ending life, an ignorant man not only has the right to try but it is also incumbent on him to do so.

Please do not have the slightest fear that I would hastily decide to kill the monkeys. But I see that I have gained much by starting the discussion, and so have other people through it. Obeying our desire to live, we knowingly destroy many living things. We know that it is wrong to destroy life in that way. I for one knew it and yet I am unable to overcome the desire to live though I know well enough that the desire is not good. I am therefore trying gradually to wean myself from it. I believe that all of us should do the same. That is our dharma too. It is quite impossible to keep the monkeys away from the fields without harassing them in some way. Even brandishing a stick at them is inflicting pain on them. Every day I drive away the mosquitoes to protect myself from their nuisance. That too is inflicting pain on them. Though knowing this, out of my desire to live, I give pain to countless creatures. I therefore daily pray to God to deliver me this very day from this body and from the necessity of having to be in a similar body which cannot be kept alive even for a moment without giving pain to some living creature, and till I am so delivered, to take from this body such service as He may wish for the good of others, at least as penance by me for the sin of living. But God's ways are inscrutable. Even at this moment when I am praying thus, I am giving pain in some way or other to countless creatures. Innumerable creatures are eagerly waiting to settle in the space I now occupy. But what can I do? One cannot free oneself from the body merely by wishing it. To bring it about one must strive hard to live in a spirit of penance. While engaged in such an endeavour I have

to accept innumerable troubles like that of the monkeys and I solve the problems according to my lights and to the best of my ability. I do not wish to deceive the world or·myself in any way.

You did well of course to write the letter.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/22

687. LETTER TO ALAVI

ASHRAM,
October 25, 1928

BHAISHRI ALAVI,

I have your letter.

It was not my duty to know more about Khilafat than I did. Khilafat was not merely Turkey. To me Khilafat had a much deeper meaning and the fight for my conception of Khilafat is still going on. The only difference now is that we no longer have to fight over the issue with the British. Ask me more about this when we meet some day. I would not be able to explain the matter more clearly. Where there is trust it is not proper to ask too many questions. The important thing is that even the British Prime Minister had recognized the claim of the Muslims to be just. The other Governments wanted to annex Turkey.

I will certainly now read the book on the Muslim Saint.

As for the calf I will only say that the argument that we have no right to kill a creature the sight of which gives us pain if our personal interest is not involved does not apply here. The question here was about one's duty to kill. Think over this difference. At the back of the American's action was his distrust of the people. He believed that people would not look after his daughter. And the girl was not unconscious. I think there is a lot of difference between her case and that of the calf. I have not been able to read that article in *Navajivan* again. Do write to me if you have still not been able to see the difference. I will then try to read that aricle and find time to write to you a more detailed reply.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/23

688. LETTER TO BHULABHAI DESAI

October 26, 1928

BHAISHRI BHULABHAI[1],

The Bardoli Inquiry Committee[2] will meet in the beginning of November. I think it is desirable that the case should be represented by an eminent and experienced advocate like you, so that the Committee may think twice before doing flagrant injustice. Can you spare the time? I do not insist that you should be present at every hearing. It will be enough if you remain present at the first two or three meetings to represent the ryots' case and thereafter attend the meetings only when you consider it necessary.[3] This letter will be delivered to you by Mahadev who will tell you more. I have written along similar lines to Bahadurji[4] also but Mahadev will use that letter, if necessary, only after meeting you.

Vandemataram from
MOHANDAS GANDHI

From the Gujarati original: Bhulabhai Desai Papers. Courtesy: Nehru Memorial Museum and Library

689. LETTER TO MATHURADAS TRIKUMJI

Saturday [*October 27, 1928*][5]

CHI. MATHURADAS,

I receive your letters after long intervals. I would be happy if without straining yourself you could come here for a day, but only if it does not cause you any physical strain at all. There is

[1] Eminent advocate of Bombay

[2] Appointed by Government to investigate and report on the people's complaint that the enhancement of assessment in Bardoli Taluka was unwarranted.

[3] The addressee consented to be the ryots' advocate and made the preliminary argument on behalf of the ryots when the Committee began its inquiry in November.

[4] D. N. Bahadurji; *vide* Vol. XXXVII, pp. 403-4.

[5] From the postmark

an epidemic o fever around here these days. It seems in this season the peasant families do become afflicted with fever. You must follow Dr. Jivraj's advice and spend one more year in the peaceful atmosphere of a hill resort.

Mahadev is at Bardoli this year. He will be in Bombay on Sunday. I should be very happy if your programme of going to Almora materializes. Prabhudas was immensely benefited.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
VICTORIA LODGE
MATHERAN (G.I.P. RLY.)

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

690. LETTER TO PADMAJA NAIDU

THE ASHRAM, SABARMATI,
November 4, 1928

MY DEAR LOTUS-BORN,

This is merely to acknowledge your letter and tell you that you are ever present in my mind. Does the medical prohibition still continue?

With love,

M.K.G.

SRIMATI PADMAJA NAIDU
TUBERCULOSIS SANATORIUM
AROGYAVARAM
S. INDIA

From the original: Padmaja Naidu Papers. Courtesy: Nehru Memorial Museum and Library

691. LETTER TO MATHURADAS TRIKUMJI

ASHRAM, SABARMATI,
November 6, 1928

CHI. MATHURADAS,

I have your letter. You must have already received my letter and my blessings. If the climate of Matheran suits you better than that of Deolali, nothing like it. Then I would not be keen about Almora. I shall leave here on the 23rd and proceed to Wardha *via* Bardoli. Hence I shall not be passing through Bombay. Mahadev is still at Bardoli. He will reach here to-morrow.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
VICTORIA LODGE
MATHERAN

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

692. LETTER TO NAGINDAS DALSUKHBHAI SHAH

ASHRAM, SABARMATI,
November 17, 1928

BHAISHRI NAGINDAS,

I have your letter. If you come on Tuesday at 4.30, we shall talk.

Blessings from
MOHANDAS

SHRI NAGINBHAI DALSUKHBHAI SHAH
VAKIL DALSUKHBHAI SHAH'S HOUSE
GODHRA

From the Gujarati original: S.N. 32845

693. *LETTER TO MRIDULA SARABHAI*

November 22, 1928

Even if we put truth on one scale of the balance and all other qualities and something besides on the other, truth will have more weight. This is the verdict of experienced people and we should not doubt it at all.

MOHANDAS

From the Gujarati original: C.W. 11176. Courtesy: Sarabhai Foundation

694. *LETTER TO DWARKADAS*

WARDHA,
November 26, 1928

DEAR DWARKADAS,

I have your letter. I think it is difficult to give any advice without meeting the lady. For the present I can only say that she should be patient and, giving up the idea of dying after her husband, she must dwell on his virtues.

BOMBAY

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/27

695. *LETTER TO MADHAVJI*

WARDHA,
November 26, 1928

BHAISHRI MADHAVJI,

From your age I guess that you are married. If so, you should avoid sex with your wife for some time. If you have any other weakness, you should give up that also. Your asthma will certainly be cured.

Another fast will certainly benefit you. Drop the evening meal. Do not take any salt at all for the present. In fruit do not eat anything sour. Tomatoes are not necessary. Try to live on

mosambi, sweet grapes and milk. Take boiled fruit in case of constipation.

Brown bread is more easily digested than our *chapatis*. Butter is lighter than ghee and probably contains more vitamins. For two or three months you should live in a place with a dry climate. Marwar, Cutch or Kathiawar would be good, except for the ports.

If you do not know *pranayam* learn it. Do it every day on empty stomach. Have Kuhne's bath also every day on an empty stomach. You should take sun-bath in the morning before nine o'clock. Sun-bath has to be had without any clothes on. You can cover the head if you feel the heat. I do not think Calcutta is good at all for sun-bath.

You must go for a walk every day. On rising in the morning drink a glass of warm water immediately after brushing your teeth.

Avoid sugar. You may take honey with water.

One can live only on fresh fruit if confined to bed. But if one wants to be active, it will be sufficient to take a little milk along with fruit.

From a copy of the Gujarati: Kusumbehn Desai's Diary: S.N. 32577/27

696. LETTER TO GURUPRASAD

WARDHA,
November 26, 1928

DEAR GURUPRASAD,

You should not leave either home or your wife. You should continue to live there and sleep in a separate room. You should make some arrangement to educate your wife. I feel after reading your letter that you will not be able to save yourself by running away. You have got to solve the problem remaining where you are. You will succeed if you try. But even if you do not succeed, you need not at all lose heart. Tell yourself that that is the way of the world. It will be enough if you do not give up trying.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/25

697. LETTER TO KISHORELAL G. MASHRUWALA

November 28, 1928

CHI. KISHORELAL,

I have shown your letter to Jamnalalji. He would prefer that you should join the Gandhi Seva Sangh. To me it is the same either way. You certainly have the right to draw money from the Ashram, but Jamnalalji thinks that if you come over to the (Gandhi Seva) Sangh, you will be of some help in shaping it. I see only one difficulty in this. If you join the Sangh you should attend the one or two meetings of the Sangh which take place every year. If your health can stand that strain, then there is no harm in joining. From this point of view, the decision will have to be yours. Do not think of any other difficulties. That is, if you can undertake a little travelling occasionally, do join the Sangh. Your activities there will continue as at present. It will mean that you will continue to belong to the Ashram, but will also, in addition, be a member of the Sangh. After I hear from you either by letter or wire I will write to Jamnalalji's firm to arrange about the money.

Tara and Shanti are here at present. I met Nanabhai on the way. I have asked him not even to come here. His health is bad indeed.

I have written to Bhai Karsandas about Surajbehn. I had expected her to be much more patient.

Blessings from
BAPU

From the Gujarati original: C.W. 10709. Courtesy: Gomatibehn Mashruwala

698. LETTER TO SITARAM PURUSHOTTAM PATWARDHAN

WARDHA,
November 29, 1928

DEAR APPA,

You have raised a good question about the calf. We have of course to give up the fear of death as also of pain. This is

true for oneself, but it cannot be applied to others. Our duty is ourselves to shed fear of death and other pains and help others when they are in pain. Thus, on the one hand we have to shed the fear of pain and on the other to follow the dharma of compassion, of relieving others of their pain. The same about death. Some pains can be relieved only through death. If we wish to shed the fear of death, we should have no hesitation in seeking or giving relief from pain through death. At any rate we should not consider it a sin. Why should we have hesitation in hastening the moment of death — that is, where the motive is to help? Thereby we are not violating any law of nature . . . [1] Everybody who is born is sure to die. We are only changing the moment . . . [2]

It was necessary to turn the calf on its side and I wanted to do so too. But it was impossible without giving it more pain. So it was impossible to act on the wish. In the case of a child it is always possible to carry out such a wish. If you still do not follow my point, ask me again. Let me know if you do not receive the money from the Charkha Sangh.

BAPU

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/32

699. LETTER TO FULCHAND

WARDHA,
December 1, 1928

BHAISHRI FULCHAND,

I have your letter. I for one consider animals and birds as much entitled to live as myself. But though knowing this, I am unable to overcome the desire to live. I have exhibited this cowardice of mine by starting the discussion about the problem of the monkeys.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/33

[1] Omission as in the source

[2] Two sentences following are unintelligible in the source.

700. LETTER TO RAMNIKLAL MODI

Tuesday [On or after *December 4, 1928*][1]

CHI. RAMNIKLAL,

I received both your letters concerning non-violence. I have preserved them. I am despatching the matter about Bhai Bechardas for *Navajivan.* That article could have been more clearly written. Had the tales been given, they would have been useful to scholars. But now I shall not take more of your time in this matter. It is absolutely essential to bring light to the present atmosphere of darkness and depression. I have received another pure-hearted letter from the editor of *Jain Jagat.* He writes that the material provided by him is insufficient. He writes that the present idea of non-violence lacks clarity of conception and is devoid of spirtuality. I for one experience this at every step . . . Pure behaviour is the only true means to get over that deficiency. Therefore, the article does not interest me. If pure non-violence does not enter our practice, what purpose can be served by learned articles? If we can keep our behaviour pure, the scholarship of the whole world will come to our help. Hence, preserve your health and allow yourself as little as possible to be dragged into the whirlpool of thoughts. In fact I would say that you should not allow yourself to be so dragged. We should certainly devote ourselves to the thoughts that are necessary to improve our behaviour. The rest of the thoughts are mere whims. I do wish you would give me news of your physical state.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 4185

[1] From the contents this letter appears to have been written about the same time as the letter to the addressee dated November 30, 1928; *vide* Vol. XXXVIII, p. 134. The Tuesday following that date was December 4.

701. LETTER TO ASHRAM CHILDREN

WARDHA,
December 10, 1928

DEAR BOYS AND GIRLS,

Your club has grown. You have elected a little boy as president and appointed another little boy secretary. Now bring lustre to your club and let the president and the secretary be worthy of their positions.

Do remember this : 1. Never depart from truth in whatever you do. 2. Always maintain cleanliness and tidiness. Know the difference between cleanliness and tidiness. A pupil who washes his towel preserves cleanliness. But if he then puts it anywhere crumpled up he is not tidy. Tidiness means that as soon as the towel has dried it should be properly folded and carefully put in its place.

3. Whether you are in the school-room or in the kitchen, for us both are school, and therefore there should be no noise in either place.

4. Keep the rule in everything.

5. Everyone should go for physical exercise and do it according to his capacity.

6. The *yajna* of spinning should be performed everyday. Spinning includes carding. I have suggested to Narandasbhai that everyone should spin yarn of 30 counts.[1] There is a great demand for yarn of that count and we should be able to meet it.

Blessings from
BAPU

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/35

[1] *Vide* Vol. XXXVIII, p. 192.

702. LETTER TO DURGA GIRI

WARDHA,
December 10, 1928

CHI. DURGABEHN[1] (BALMANDIR),

What have you done? Will you pass the test when I come there? Have you stopped being troublesome in class? Are everybody's eyes, ears and nails kept clean? Like the body, do you also keep the mind clean? We should not speak untruth even if we have to die. Do you remember that story about the axe of gold? Do you understand that truth is a million times more precious than an axe of gold?

Let those who are creating noise in the kitchen raise their hands and promise not to do so in future and keep the promise.

The boys and girls ought not to quarrel with one another. The older children should never harass the younger ones. What more may I write?

BAPU

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/38

703. LETTER TO MADAN MOHAN MALAVIYA

WARDHA,
December 10, 1928

BHAI SAHEB,

I was pained to learn from Ghanshyamdasji that you are being indifferent to your health. You have vowed to live long. You are not going before the attainment of freedom. Then, how is it that you are not taking the necessary care of your health?

I shall meet you in Calcutta.[2]

Your younger brother,
MOHANDAS

From a copy of the Hindi: Kusumbehn Desai's Diary. S.N. 32577/39

[1] Daughter of Dalbahadur Giri
[2] Where Gandhiji was to attend the Congress session in December

704. TELEGRAM TO MOTILAL ROY

WARDHAGANJ,
December 11, 1928

MOTILAL ROY
CHANDERNAGORE

YOU HAVE NOT LOST BUT GAINED YOUR WIFE. BEING DISEMBODIED SHE WILL CLAIM GREATER AFFECTION. MAY YOU AND SHE HAVE PEACE.

GANDHI

From a photostat: G.N. 11036

705. LETTER TO MATHURADAS TRIKUMJI

WARDHA,
Friday, December 14, 1928

CHI. MATHURADAS,

It is surprising that there was no letter from you until to-day. I too feel tempted by your account of the place. But where do I have such luck? Only yesterday Jamnalalji and I were talking about you. He was thinking of sending his son to you for some time. I am well. Have I written to you that Mahadev is not with me? There is no time to write more.

Blessings from
BAPU

SJT. MATHURADAS TRIKUMJI
EVERGREEN
MATHERAN

From the Gujarati original: Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy: Beladevi Nayyar and Dr. Sushila Nayyar

706. LETTER TO KUSUM DESAI

[After *December 15, 1928*][1]

CHI. KUSUM,

I do not have the time today to write a long letter. Your health is now all right. Maintain the improvement in your health. There is no letter about Padma[2] yet. But I shall have no objection if she comes to stay there and behaves well. You would know the real state of things.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 1770

707. A LETTER[3]

WARDHA,
December 20, 1928

. . . Since you have resolved to dedicate yourself completely to service how can I send you away? I do not wish to punish you. It is not for man to punish anybody. . . . I want to guide you to better ways and, when you commit unpardonable mistakes, to suffer the punishment myself. I am suffering the punishment now in that I have been pained. Do not give me such pain in future.

. . . also wrote to me about the jewellery. There seems to be a discrepancy in what you said in your earlier letter and what you say in the present letter. But that does not matter.

You will now have to be ready for strictness on my part. I am not any longer going to be soft with you as I have been so far. You will limit your expenditure to . . . rupees as far as possible. But I will do everything necessary for your health. . . . It will not be for you now to judge . . . or somebody else will have to do that. But of course not at the cost of your

[1] In *Bapuna Patro—3: Kusumbehn Desaine*, the letter has been placed between those of December 15 and 17, 1928.
[2] Daughter of Sitla Sahai
[3] Omissions in the letter are as in the source.

health. I would hate any expenses except those on your food. For food I will give more than . . . if necessary. Let me know what you eat at present. . . .

If you have overcome your mental tension, you are sure not to fall ill.

Ask me if you wish for further clarification. . . . Keep writing to me.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/42

708. A LETTER[1]

WARDHA,
December 20, 1928

You are really in a moral dilemma. You had a hand in fixing the engagement. . . . It seems to me that you should write to . . . that she should wait till she is eighteen. . . . You may send Chh.'s letter to her. If she is not willing to wait even that long and in spite of Chh.'s letter is keen on getting married right now, you may convey . . . 's wish to her and against your better judgment give her away in marriage on her condition in Uphota and wash your hands of the affair. You should make all this clear to . . . and say that you have been solely guided by the girl's and her mother's wish. If she agrees, give her in marriage by way of atonement since you had a hand in arranging the engagement. Be clear in dealing with her mother also. This is how I see your duty. But you will be the best judge of what is right.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/41

709. A LETTER[2]

CALCUTTA,
December 24, 1928

CHI. . . .

You should surely not leave if you are not getting fever, if your mind is at peace and if you have become accustomed to the work there by this time. It is true that the Bal Mandir

[1] & [2] Omissions in the letters are as in the source.

does not belong to anyone and everyone. But the Bal Mandir should be the finest part of the [Udyog] Mandir. The experiment we are conducting is unique. Treat it as an experiment in non-violence. If all of you sisters shower love on the children, they will dance as you wish and will teach you the art of teaching them. Nothing is impossible for love. Let none of you, therefore, think of leaving the Bal Mandir without reason. If you identify yourself with it, your physical illness will also vanish.

From a copy of the Gujarati: Kusumbehn Desai's Diary. S.N. 32577/44

710. *LETTER TO RAMA C. JOSHI*

CALCUTTA,
[*December 24, 1928*][1]

CHI. RAMA,[2]

You are being tested well. Since it is natural for you to feel pain at the loss of Umi[3] it should of course be so regarded. But we have been trying to forget the habit of grieving over the loss of our dear ones. Why should we grieve when we know that union is bound to end in separation? We feel it natural to grieve because we have got into that habit. There are certain communities which do not feel so. Among the Muslims death causes the least grief. Grief over death is thus not a universal rule. It does of course seem to be regarded as natural by the Hindus. Being contrary to the teaching of the *Gita*, the habit needs to be given up. The first chapter refers to the difference we make between our people and other people. Shri Krishna abolishes that distinction. In the Ashram we have been trying to forget it. You should regard your present misfortune as an occasion for succeeding in our attempt. To whom do the children in the Ashram belong? Loving those children and serving them, you will not feel the loss of Umi and the strength of worldly desires in you will diminish.

Blessings from
BAPU

[From Gujarati]

Bapuna Patro—7: Shri Chhaganlal Joshine, p. 276

[1] From Kusumbehn Desai's Diary
[2] Wife of Chhaganlal Joshi
[3] Urmila, addressee's daughter, news of whose death from pneumonia had just reached Gandhiji; *vide* Vol. XXXVIII, p. 265.

ADDENDA

1. *LETTER TO KHUSHALCHAND GANDHI*

Ashadha Sud 11 [June 25/July 24, 1912][1]

BHAISHRI KHUSHAL JIVAN,

Herewith the accounts of Phulibehn received from Revashankerbhai. From these it would seem that there is nothing owing to her by Revashankerbhai...I don't know what her claim is. Please inquire and write to me in detail. I judge from Meghjibhai's letter that he may have been to Ahmedabad also. There was a letter from him but it gave no details.

Does not Phulibehn live and eat with Raliatbehn? Meghjibhai's letter gives the impression that she has her meals separately and lives at her own expense.

Chi. Jamnadas is with me. He is a priceless jewel. I want him to stay with me for a long time. He has altogether changed in appearance. I think he will become stronger yet.

Manilal, Ramdas and Devdas are also with me. My humble greetings to my sister-in-law.

Humble greetings from
MOHANDAS

From the Gujarati original : C.W. 11275

2. *LETTER TO UMIASHANKAR MEHTA*

Ashadha Vad, 2 [July, 20, 1913][2]

CHI. UMIASHANKAR,[3]

I have your letter. It is not certain when I shall be going. There may or may not be a settlement. I have written to Jaya-

[1] From the contents the letter appears to have been written in 1912 when Jamnadas had gone to Lawley to stay with Gandhiji; *vide* Vol. XI, p. 237. *Ashadha Sud 11*, however, corresponded to two dates in 1912 as another month was intercalated in *Ashadha* that year.

[2] From the contents and the dateline, this appears to have been written four days before the letter to the addressee (C.W. 1628) written on *Ashadha Vad 6*, the date of which has been inferred July 24, 1913.

[3] Son of Dr. Pranjivandas's brother.

shankar to look for an escort. But I see that Jayashankar does not intend to contribute a single pie towards the expense of their journey. If you would care to meet the expense of sending them I shall send them. I do not think your contributing half the expense will be enough. You may pay half their school expenses. I do not remember the exact month, but it should be twelve months since they came. If that is so, it would be £36 for food and £2 for 10 books every six months, that is, £38 in all. Out of this amount you send £19. It does not matter if you cannot send the money immediately; but keep it in mind and try to send it early. Shanti's health is very good. But he has not grown much in size.

Blessings from
MOHANDAS

From the Gujarati original : C.W. 1631. Courtesy : Gunavant Umiashankar Mehta

3. *LETTER TO UMIASHANKAR MEHTA*

Ashadha Vad, 6 [July 24, 1913][1]

CHI. UMIASHANKAR,

I have your letter. I have sent a cheque to Chi. Jayashankar. I have decided to send the children since Bhai Joshi will be accompanying them. He will be leaving tomorrow (Friday). Chi. Jayashankar has flatly refused to pay the expenses, so I have given instructions that the money should be put to my account.

Blessings from
MOHANDAS

From the Gujarati original : C.W. 1628. Courtesy: Gunavant Umiashankar Mehta

[1] From the contents and from *Ashadha Vad 6* in the dateline which was a Thursday.

4. LETTER TO CHHAGANLAL GANDHI

VOLKSRUST,
[September 20, 1913][1]

MY DEAR CHHAGANLAL[2],

You will be free on Sunday and Monday. If you are you should canvass Volksrust for *I.O.* sub[scribers]. See the Editor of the *Reporter* newspaper there or Mr. Kallenbach may see him. We must educate the Europeans. See leading article in the current issue. You may forward the copy to Miss Schlesin.[3] This information she may give the Press but not show this very copy.

M. K. GANDHI

From the original : Gandhi-Kallenbach Correspondence, Vol. II, p. 502.
Courtesy: National Archives of India

5. LETTER TO MAGANBHAI HARIBHAI PATEL

Kartik Vad 1 [November 4, 1914][4]

BHAISHRI MAGANBHAI,

I have your letter. I felt great pity for you when I read it. I can see that you are facing a real dilemma.

Consult Bhai Maganlal and take whatever money you receive.

I don't see anything wrong in your having your son with you. It would be better if you brought your wife there after I return. I intend to involve you all here in the war if my stay

[1] The letter was written at the bottom of another to the Chief Immigration Officer, which carries the date September 20,1913 in Herman Kallenbach's hand. For the text of the letter signed by the addressee who was at this time the spokesman for the passive resisters in Volksrust, *vide* Vol. XII, p. 203.

[2] Cousin of Gandhiji and a founder-member of the Phœnix Settlement; editor of Gujarati section of *Indian Opinion* after 1908.

[3] Sonja Schlesin, Secretary, Transvaal Indian Women's Association

[4] From the contents and from the letter to Maganlal Gandhi dated November 6, 1914, which has reference to this letter; *vide* Vol. XII, p. 551, *Kartik Vad 1* in the year fell on November 4.

here becomes prolonged.[1] Let us see what happens. Today there is no time to write more.

I don't think that Raojibhai can be freed all of a sudden. Still I shall write to Phœnix. It is only natural that when we meet our dear ones we should feel unhappy by the thought of those who are away from us. But that feeling subsides. I am writing this to comfort you, not because I do not want Raojibhai to come.

Vandemataram from
MOHANDAS

[PS.]

More from letter to Maganlal. Show this letter to Chi. Maganlal.

From a photostat of the Gujarati: C. W. 11010. Courtesy: Suryakant C. Patel.

6. *LETTER TO TURNER*

AHMEDABAD,
April 30 [*1917*][2]

DEAR MR. TURNER,

I was indeed delighted to hear from you and hear about our friend.[3] Yes, I have felt anxious about him these months having heard nothing from or of him. I have been writing most regularly to him. He gave me, when his departure was imminent, his new address and I wrote several letters to that address. Having received no acknowledgment of these letters I resumed writing to his Douglas address. But I have practically no acknowledgment of all these letters of mine. Pray tell him that we all think of him and miss him so often. I miss him most of all. Just now I am in the northern part of India. It is a country "Where every prospect pleases, man alone is vile."[4] Here at first my

[1] Gandhiji as Chairman of the Indian Volunteers' Committee in London had been recruiting Indian volunteer orderlies to nurse wounded Indian soldiers at the Netley Hospital.

[2] Inferred from the reference to withdrawal of proceedings against Gandhiji during his tour of Bihar in 1917; *vide* Vol. XIII, p. 377.

[3] Herman Kallenbach, who left South Africa for India with Gandhiji was not allowed by the British Government to go to India because of the War and was interned in London.

[4] The actual lines by Reginald Heber are: "Though every prospect pleases/And only man is vile."

presence was resented by the local authority. I received a summons to leave the country. I declined. I was summoned to answer a charge of contempt. I pleaded guilty. But the court had not the courage to sentence me. Meanwhile came instructions from the superior authority that the proceedings against me should be withdrawn and that I should be allowed to proceed with my work. My work is to examine the condition of the peasantry who are working under the indigo planters who are alleged to be treating the peasantry in a most high-handed manner. I have been carrying on my inquiry and I find the position to be as bad as it was painted. I am still going on with the inquiry. It is here I miss our friend's presence. I cannot imagine myself doing this class of work without him. I know he would have been delighted to be in the thick of it. He would have walked with me to the villages and lived with me among the simple folk. He would have seen the planters. He would have made friends with them and would have played an important part in bringing about a settlement. But that was not to be. He must pay the penalty that modern civilization exacts from us — man against man to gain man's so-called freedom. It is like darkness being used to dispel darkness. We are living in an age of materialism. We are always hoping for the best to happen though unconsciously doing the opposite to achieve the best. I hope with you that the agony will soon end. But the hope is against my reason. My reason tells me that the peace which we shall have will be mockery; it will be an armed truce to me, it will be the outcome not of one party admitting being in the wrong but both being fairly exhausted and deserving rest. Such a peace is bound to lead to a bloodier strife unless the intervening period brings about a change of hearts. Whilst I write this sitting on a stool in a hamlet, I am not forgetful of the distress you are passing through there. We are allowed to have only a glimpse of what you are going through. I wish that all this great sacrifice had been made for a better cause. But nature has her own ways. Good often comes out of evil. Let us hope it will in this case also.

I am glad our friend is flourishing so far as his bodily health goes. Pray tell him not to worry over his South African affairs. He left them in the best hands available and there they must rest. The circumstances that will face him on his release will provide their own remedy.

I hope you will make sure of this reaching our friend even if it means your having to go to him. If you will give me the

privilege of paying for your journey, I should be glad to do so.

Now that you have commenced writing, I hope you will allow yourself to be the link between our friend and me. Unless there is anything of importance I shall not write to you until I hear from you. To make sure of this reaching you, I am having the letter sent by registered post.

Thanking you most sincerely for having written to me about our friend,

Yours ever,
M. K. GANDHI

From the original: Gandhi-Kallenbach Correspondence, Vol. III, pp. 922-7. Courtesy: National Archives of India

7. *LETTER TO SWAMI SATYADEV*

BOMBAY,
January 10, [1919][1]

अव्यवस्थितचित्तस्यप्रसादोऽपि भयंकरः[2]

SWAMI SATYADEVJI,

I have dictated the above *shloka* with great sorrow. Your letters have startled me. A learned and experienced person like you cannot give up any work after having started it. Devdas is a child. He does not want to leave me till he is absolutely sure about my health. I cannot make him give up this sacred feeling by coercion. Nor do I want to. I firmly believe that whatever my state of health, Devdas should be in Madras. But Devdas does not think so. He believes that so long as there is the slightest doubt about my health, his duty is to be with me. What can I tell him? Even so, there was much argument with him today and Devdas has agreed that if your reply, which he is awaiting, is not satisfactory, he will leave this place and go to Madras. I shall hope that you will not give up your work in Madras any time. I would like to believe that the letters you have written me are only an expression of your anger. You must give up the anger and be calm. That is my prayer.

My health continues to have ups and downs.[3] There is no cause for worry. I do have the confidence that even if I do not

[1] From the reference in the text to Devdas's work in Madras and to Gandhiji's agreeing to take goat's milk, which he started in 1919

[2] 'Coming from one with a disturbed mind even a boon is frightening.'

[3] Gandhiji had been suffering from piles.

keep perfect health, there cannot be any sudden decline either. I have now agreed to take goat's milk. Hence there is every chance of my regaining health quickly.

Yours sincerely,
M. K. GANDHI

From a photostat of the Gujarati : S.N. 11909

8. LETTER TO ANASUYABEHN SARABHAI

BOMBAY,
Basant Panchami [*February 5, 1919*][1]

PUJYA ANASUYABEHN,

Bhai Mahadev went away to Dehan yesterday. So I am dictating this letter to my nephew Chi. Mathuradas. I have decided to go to the Ashram by the Gujarat Mail on Sunday after having a talk with Dr. Dalal. God willing, I shall reach there on Monday morning. I shall need two cars or carriages because Harilal's children too will be accompanying me. Bhai Mahadev will reach the Ashram with Durgabehn on Wednesday. A goat or goats costing Rs. 40/- and yielding seven seers of milk will be needed or that much milk will be needed. I have written about it to Maganlal as well. Here there is talk of the mill-workers' strike in the air again. But in my view, our field is only Ahmedabad for the present. If we can handle it well, it will easily lead to concrete results elsewhere. I have not been able to forget even for a moment that we have not been able to take possession even of the land with the sacred tree. If God wills it, some day we shall take possession of it. We shall talk more when we meet.

Vandemataram from
MOHANDAS

From the Gujarati original : G.N. 11577

[1] From the contents; *vide* Vol. XV, p. 84.

9. *LETTER TO RANCHHODDAS PATWARI*

Ashram,
Monday, Ashadh Sud 9 [*July 7, 1919*][1]

RESPECTED RANCHHODBHAI,

For several reasons I have postponed resorting to civil disobedience. You will see those reasons in the newspapers. I know that the news will make you happy. But my purpose in giving you this information is to let you know that I am now ready to come to Gondal for the swadeshi work. So long as I was contemplating to resort to civil disobedience, I had been wondering whether I should tour Kathiawar or not. I kept thinking that I might be embarrassing friends to a certain extent, Now I do not feel handicapped that way. Nevertheless, consult the respected Thakore Saheb. I would like to come only if he consents. For if the native states extend whole-hearted co-operation, the swadeshi movement will really flourish and the subjects of the states will gain in prosperity. Most probably I shall be only at the Ashram till Friday. I have sent Chi. Maganlal to Kathiawar. I have also asked him to meet you so that he can fully explain to you this easy way.

Yours respectfully,
Mohandas

From a photostat of the Gujarati : G.N. 4118. Also C.W. 2794

[1] From the reference to Gandhiji's proposed visit to Gondal, which he visited in September 1919; also from reference to civil disobedience which was suspended by Gandhiji in that year. The source has *Ashadh Sud 9*, which seems to be a slip for *Ashadh Sud 10*, which was a Monday and corresponded to July 7.

10. LETTER TO MATHURADAS TRIKUMJI

ASHRAM,
Monday, Bhadarva Vad 6 [September 15, 1919][1]

CHI. MATHURADAS,

I have your letter. Inquire at the Karnatak Press, etc., and find out the maximum number of copies of *Navajivan* that can be printed there. It seems to me that there is every chance that we may have to go up to 50,000 copies.

Saw the comment of *Gujarati* — what does it know about Satyagraha?

Blessings from
MOHANDAS

From the Gujarati original : Pyarelal Papers. Nehru Memorial Museum and Library. Courtesy : Beladevi Nayyar and Dr. Sushila Nayyar

11. LETTER TO BENARASIDAS CHATURVEDI

SATYAGRAHA ASHRAM,
SABARMATI,
[November 1919][2]

BHAI BENARASIDAS,

I have your letter. The English article will be published. Readers of *Young India* read only English. *Young India* is published for Englishmen and for those given to reading only English. By publishing Hindi articles in it I can neither promote Hindi nor stress the subjects of those articles. The purpose of *Y. I.* should be understood.

The telegram from Fiji means what it says because abolition of the indenture system was on the cards and the Viceroy had clearly said that those under indenture would shortly be freed.

[1] From the reference to increasing the number of *Navajivan* copies being printed, it is clear that the letter was written in 1919; *vide* Vol. XVI, p. 167.

[2] The letter is most likely to have been written in November 1919 about the time Gandhiji's article on Fiji appeared in the *Navajivan* (*vide* Vol. XVI, p. 292), wherein he says "fresh news has arrived removing our fear of the prolongation of this slavery," namely, the system of indenture.

Even if the telegram from Fiji means this, there is no harm in publishing your letter. I consider it a poignant utterance.

Where is Totaramji?[1] An article written by him in his own hand will give much more. It does not matter if it is in Hindi. I shall translate it and publish it with the original. The article should avoid all adjectives; it should be adorned only with facts and arguments.

Yours sincerely,
MOHANDAS GANDHI

From a photostat of the Hindi: G.N. 2554. Courtesy: National Archives of India

12. LETTER TO ANASUYABEHN SARABHAI

LAHORE,
Monday [December 15, 1919][2]

PUJYA BEHN,

Pandit Jagat Narain[3] asked me where he should stay. I have suggested your brother's bungalow. Please sound him and if he agrees to invite Pandit Jagat Narain, tell him to send a telegram. Pandit Jagat Narain will be in Lucknow by the 22nd. You will receive this letter on the 17th, so you will be in time if you send the wire here. If you send the telegram after the 20th, then it should be sent to Lucknow. He will reach Ahmedabad on January 27. Please arrange for him to stay somewhere else if Brother is not willing to accommodate him. I have suggested your house too. He is willing to stay with you. Please let me know by wire whatever you decide to do.

I am sure I shall reach there by the 1st.

Vandemataram from
MOHANDAS

From a photostat of the Gujarati: S.N. 32831

[1] Totaram Sanadhya, who had lived twenty-one years in Fiji and written a book on his life there

[2] From the reference to the letter reaching its destination on the 17th and from 'Monday' and 'Lahore' in the dateline. 15th December, 1919 was a Monday and Gandhiji was in Lahore. This date is further confirmed by reference to Gandhiji's reaching Ahmedabad by the 1st of the following month. He reached Ahmedabad from Lahore on January 4, 1920.

[3] Member of the Legislative Council of the United Provinces; one of the three Indian members of the Hunter Committee.

13. LETTER TO ANASUYABEHN SARABHAI

Wednesday [December 31, 1919][1]

PUJYA BEHN,

I have sent a wire about the prisoners. I had some discussion with the judges. I shall not go into it here but shall tell you about it in person when we meet.

I have your letter. I shall fully abide by it.

I shall arrive there on Sunday. There is no time for more. I hope you are in touch with Saraladevi.[2]

Vandemataram from
MOHANDAS

From a photostat of the Gujarati : S. N. 32832

14. LETTER TO NARAHARI D. PARIKH

Kartik Sud 7 [November 18, 1920][3]

BHAISHRI NARAHARI,

Mahadev informs me that you are reduced to mere skin and bone. Since we shall be meeting soon I do not write more. But do not allow your soul to become skin and bone. The body is so closely linked with the soul that very often the two are seen as one. That is why the affliction of the body affects the soul. That situation is terrible and it is not easy to be free from it. Only persons like Father Daniel have been able to do so. I had personally seen that Gokhaleji could do it. When a man reaches that wonderful state, illness cannot afflict him and quite often it disappears. These days men of pseudo learning in America dupe people in the name of faith healing. I have written a great deal. All I want to tell you is that you should keep your mind

[1] From the reference to Gandhiji's talk with the judges, presumably of the Hunter Committee; also from the reference to Gandhiji's reaching Ahmedabad on Sunday. Gandhiji reached Ahmedabad on January 4, 1920, which was a Sunday and the Wednesday preceding this date fell on December 31, 1919.

[2] Saraladevi Chowdharani

[3] It appears from the contents that the letter was written in 1920 when the addressee was unwell; *vide* Vol. XVIII, pp. 24-5.

calm. Take proper precautions and do not subject yourself to anxiety. Take only as much food as you can digest and take liquids as far as possible. Do not burden your mind with reading at present.

Vandemataram from
MOHANDAS

From a photostat of the Gujarati : S.N. 9860

15. LETTER TO ANASUYABEHN SARABHAI

BOMBAY,
Thursday [November 18, 1920][1]

PUJYA ANASUYABEHN,

So now I must call you a daughter. What can I say about your sentiments?

I was to send the resolution[2] from here but I am late again. I shall have to leave for Delhi on the 20th. I wish that your day there passes without difficulty.

Blessings from
BAPU

[PS.]

Needless to say I am looking after Shankerlal.

From a photostat of the Gujarati : S. N. 32838

16. LETTER TO ANASUYABEHN SARABHAI

LUCKNOW,
Saturday [February 26, 1921][3]

PUJYA BEHN,

I got your letter only today. I so much wish to write to you but where is the time? I write only when a reply is imperative or there is a danger of misunderstanding.

[1] The contents of the letter indicate that the letter was written in 1920, the only year in which after a visit to Bombay Gandhiji left for Delhi about the 20th of any month. On November 18, 1920, a Thursday, Gandhiji was in Bombay and on the 21st and on 24th in Delhi.

[2] Presumably the draft resolution on non-co-operation; *vide* Vol. XIX, pp. 183-5.

[3] From the contents. Gandhiji was in Lucknow on February 26, 1921 whence he travelled to Lahore, reaching there on the 27th. He remained in the Punjab till March 9.

How could I go there in the immediate future? I have got to return to Punjab at once. I fear that I may have to be there for at least a month and a half. I shall be reaching there on the 27th and I am afraid I shall not be able to leave before the 12th.

So if the Antyaja Conference must be called in the near future it is better to convene it now. Ask me about the Ashram when I come or write to me. There is no harm if you have already asked Mahadev about it.

I hope you are relaxed and free of worries. I would like you to write to me and keep me informed about the happenings there whether or not I write.

Vandemataram from
MOHANDAS

From a photostat of the Gujarati: S. N. 32830

17. LETTER TO DAYALJI AND KALYANJI MEHTA

Friday [*1921*][1]

BHAI DAYALJI AND KALYANJI,

I wrote you a letter yesterday. It is now the morning hour. I have read the enclosed letter. I am sending it for both of you to read. There may be exaggeration in it, but it does not appear wholly baseless. Still, you must both give careful thought to it. We must do nothing that is unclean. Do not feel enraged even inwardly with the writer of the letter. If what he writes is nothing but the truth then he should be considered a satyagrahi. If he has exaggerated or resorted to falsehood, he deserves to be pitied. There should not be any ill-will towards him. For this reason, I am forbidding others to give out the name.

I am staying on here today and tomorrow. I shall leave on Saturday and reach there in the morning. I shall spend Monday there. Then there is Tuesday too. I shall let you know if there is a change. If both of you wish that the Working Committee should meet in Bombay, it is possible to do that too.

Blessings from
BAPU

From a photostat of the Gujarati : G. N. 2672

[1] The date could not be determined. See, however, letter to the addressees in Vol. XXI on pp. 461-2.

18. LETTER TO DEVDAS GANDHI

[After *January 5, 1922*][1]

CHI. DEVDAS,

If I have read your letter correctly, it means that Choudhary should put in two months. If so, it would be better if he did that first. I am not sure that I have understood fully what you have written. I find some difficulty in deciphering your handwriting too.

Your criticism of Maulana Hasrat is not justified. He has pointed out the impossibility of a parallel government.

I have had no letter yet from Malaviyaji.

Blessings from
BAPU

From a microfilm of the Gujarati: S.N. 7919

19. LETTER TO SHANKERLAL BANKER

[*January 31, 1922*][2]

BHAISHRI SHANKARLAL,

Enclosed is a copy of the letter being sent to the Viceroy.[3] That letter will go to Delhi by tomorrow's post. It will be released to the Press on the 4th morning. Get some copies made and give one to Sir Stanley Reed on my behalf and another to Brelvi. It will be well to deliver both on the 3rd. Give the enclosed copy to Vithalbhai. If he has not reached office, show it to Jayakar. If he has, let him himself take the letter to Jayakar.

I am leaving for Bardoli tomorrow morning. Send a telegram at Bardoli if you have anything to communicate. Unless I send another telegram, the letter should appear in the Press on the 4th. It will be good if you can get it translated into

[1] From the reference to Devdas Gandhi's criticism of Hasrat Mohani, the first part of which was reproduced in *Young India* on 5-1-1922

[2] From the contents it is evident that Gandhiji wrote the letter on this date; *vide* Vol. XXII, pp. 301-5.

[3] *Vide* Vol. XXII, pp. 302-5.

Gujarati under your supervision and give it for publication. If it is possible, I shall myself do it. There is still time for it.

Dayalji wishes that if you are not needed there for two or three days, you should do some work in Bardoli. But I think, Jayakar and others will want a lot of help from you there. But come if you can free yourself.

Today both Hakimji and Dr. Ansari came; so did Dr. Choithram and Chhotani Mian.

Vandemataram from
MOHANDAS

From a photostat of the Gujarati: S. N. 32697

20. A NOTE

[Before *February 2, 1922*][1]

....[2] They were not willing to sit waiting for the Saheb. So these two workers, after waiting for almost five hours, sent a message: "We cannot wait any longer," and got up to leave. "Don't you know you are at the bungalow of the Agent Saheb? You will be regarded as prisoners." At last they were called in. Then a gust of wind blew in the form of heated arguments. "We are public workers, and so cannot obey your orders." "In what way are you public workers? You are a public nuisance.", the Agent Saheb said heatedly. The workers were not wanting in repartee.

The meeting was held. The hunting must be stopped. The feelings of the Mahajans would be hurt if that did not happen. There should be a call for a strike. People must observe fast on the day of the hunt.

There was a strike, but both of them were arrested. They were released by the Governor's order. There is also the news that the Sardar's interview in connection with the hunting was cancelled. If it has been cancelled, I must congratulate the Governor Saheb.

For the Hindus, hunting is a matter that touches their sacred religion. My impression is that even Islam forbids hunting for

[1] From Vol. XXII, p. 312 which has reference to Manilal Kothari and Mansukhlal Mehta's arrest in connection with the agitation against hunts arranged for British officials. This was obviously written before their arrest as Gandhiji says here that they should "go to jail" for it.

[2] The first page of the note is missing in the source.

mere enjoyment. There are many utterances in the Koran bearing on kindness to living creatures. Be that as it may, how can the Hindus tolerate hunting for fun?

But Rajas have always indulged in the practice. Even Ramachandra went hunting. But who can say? It is like talking about untouchability. Who knows the history of how untouchability was practised when it was in vogue? Today it prevails in a ghastly, ruthless form and deserves only to be wiped out. Similarly, we do not know why Ramachandra went hunting and what its purpose was. But we do know the principle of the religion of kindness. What is opposed to it is opposed to the scriptures. Whatever was opposed to the public opinion was also, for the king, opposed to the scriptures. Affected by the words of a mere washerman, Ramachandra abandoned Sita.

Hence, hunting can never be for pleasure. If there have to be games, let there be games of ball and stick, and so forth even for the king. But hunting is against religion. It would be creditable for a Kathiawadi if he adheres to this religious principle and fights for it. It is desirable that other things are not mixed with this religious struggle.

It would have been all right if the question had not been raised at all. But having been raised, it has got to be seen through to the end. But now the thing has been set aside.

The Agent has created a new issue. Who would put up with an order that people belonging to a particular region stay out of that region? Can those of Kathiawad leave within twenty-four hours? All this to what purpose? Those living in Kathiawad cannot thus go away. And now, Manilal Kothari and Mansukhlal Mehta should humbly convey to the Agent that they cannot abide by such an order. A person has a birthright to live where he is born. Kathiawadis have the birthright to reside in Kathiawad. We know that the ruling chiefs have fenced round their own little territories and are tossing around people born in the same soil. But for the Kathiawadis, the Agent himself has created this wonderful situation. Let the two workers go to jail for this. If other Kathiawadis would also like to solve the problem, they too should go to jail. For a Kshatriya, a war foisted on him is a matter of religion. And the work we are doing in India today is aimed at the regeneration of the Kshatriyas and the Brahmins. The religions of the Vaishyas and Shudras remain. But, for want of enlightened knowledge and valour, the religion of the Vaishyas is reduced to business-mindedness and the religion of the Shudras, which is the religion of service, is reduced to

slavery. The result is that all the four religions have almost been eliminated. The religion of a Kshatriya is not to kill but to die, not escape from fear of death. Knowledge means knowing the distinction between the spiritual and the unspiritual. Giving more or all our time for the realization of our eternal soul rather than to the transient body is knowledge, and opposing every activity opposed to one's soul to the point of death is valour. To a certain extent, within their limitation, even the Vaishyas and the Shudras should also possess both these qualities.

If the Kathiawadis are willng to cultivate these two qualities, they should not keep themselves away from this struggle. There would be no harm in it if at present they confined themselves to this struggle. It would be no small gain. A large number of Kathiawadis should sacrifice their lives in this great fight or get toughened in battle. But if the greedy Kathiawadis are not content with this indirect benefit, they may as well start a sacred struggle in Kathiawad. They must remember that for this the atmosphere is not favourable in Kathiawad. That land is not ready for the struggle. There are no roads charted in the jungles of Kathiawad and therefore, the task is difficult and a great sense of discrimination is required. If they put the Princes in an inconvenient position, it is likely to harm both the sides. Hence, my advice would be that Kathiawad should carry the present struggle to its end and then the Kathiawadis should offer sacrifices in this great struggle. There is always more water in a lake than in a well. Hence, it would be wise if they feel content that they have exercised patience. But, if they wish to start a sacred struggle to improve their economic, moral and political condition in Kathiawad itself, they are entitled to do so. I am merely writing as a prudent Bania about the timid, careful, neutral and calculating Kathiawadi.

Any Kathiawadi can tell me that I am looking at Kathiawad of the past; that I do not know the resurgent Kathiawad pulsating with new life. That may be so, but again my Bania sense suggests to me that perhaps I who hold the strings of the whole of Kathiawad, understand it better than those who see all strings, whether thick or thin, as the same things.

After giving this much warning and realizing that any advice is meant just to be heard, I wish that the Kathiawadis should do their duty in the light of their understanding and ability and that God help them. If they succeed, a critic like me would compliment them. And if they make mistakes, if they are defeated and disheartened, he would rudely remind them with the words

"Did I not say so?" and then stand aside. Hence, we may lend our ear to everyone, but do only what we have decided. That alone is the first, middle and the last lesson of swaraj. He who follows the dictates of his own mind always knows God and fears Him.

MOHANDAS GANDHI

From a copy of the Gujarati: C.W. 11287

21. LETTER TO MANILAL DOCTOR

Tuesday [April 8, 1924][1]

BHAISHRI MANILAL,

I have your telegram. When you reach Rangoon, give me detailed information about the Doctor's health.

Tell the Gujarati men and women, both Hindus and Muslims residing in Burma that while living there, they can do at least three things:

1. Wear hand-spun khadi
2. Donate money
3. Work for Hindu-Muslim unity

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 130

22. LETTER TO G. D. BIRLA

Shravana Krishna 7 [August 21, 1924][2]

BHAISHRI GHANSHYAMDASJI,

God has given me mentors. I consider you as one of them. Many of my children, many sisters and elderly people such as you and Jamnalalji want to see in me perfection. Knowing this how could I be distressed by your letter. I want you always thus to caution me.

[1] The letter is in reply to the addressee's telegram dated April 7, 1924, informing Gandhiji of his departure for Rangoon on April 8, and requesting him for a message for Gujaratis in Burma; *vide* Vol. XXIII, p. 395, *fn* 1. April 8 in the year 1924 was a Tuesday.

[2] The source has the date 20-7-1924. However in 1924, *Shravana Krishna 7* corresponded to August 21.

You have three complaints : (i) that I absolved the Swaraj Party of the charge of corruption; (ii) that I gave a certificate to Suhrawardy; and (iii) that I have been trying to make Sarojini Devi the President.

In the first place, it is a man's duty to hold fast to truth as he sees it after due striving, even if it should appear a mistake to the world. He cannot become fearless otherwise. I desire nothing so much as *moksha*. But I would shun even *moksha* if it went against truth and non-violence. In all the three things, I have only followed truth. I said what I did keeping in mind all that you had told me at Juhu. When I have no proof, it is my duty that I should absolve the Swaraj Party of the accusation. If however you give me proof I shall certainly examine it and if you will let me make public use of it I shall do so. Otherwise I shall keep it to myself and remain silent.

The certificate I have given to Suhrawardy is for his competence. Even now I am having experience of his competence.

You are unnecessarily scared of Sarojini Devi. It is my firm opinion that she has served and is serving India well. This time I have not made any efforts to have her made President. But it is my belief that she deserves that office. If all others who have so far held the office deserved it then Sarojini Devi does. Everyone is struck by her courage. I have myself witnessed it. I have not seen any moral blemish in her.

Please do not conclude from this that I approve of all her actions.

"God has made the world full of virtues and vices. Good man like swans take the milk of virtue and leave the water of vice."

Yours,
MOHANDAS GANDHI

[From Hindi]
Bapuki Prem Prasadi, pp. 10-11

23. *LETTER TO RAMESHWARDAS BIRLA*

WARDHA,
Magh Krishna 13 [February 21, 1925][1]

BHAI RAMESHWARDASJI,

Bhai Jagjivandas Mehta tells me that if I approve of his venture to build a temple for the untouchables you are willing to finance it. I know Bhai Jagjivandas. He is a good man and participates in all altruistic activities. I have examined his scheme for the temple. I had asked him to consult other workers serving the untouchables which he has done. The kind of temple he wants to build will, according to him, cost Rs. 2,500. I agree that if you can pay the money to cover the building of the temple and subsequent expenses it will be spent for a good cause.

Yours,
MOHANDAS KARAMCHAND GANDHI

[From Hindi]
Bapuki Prem Prasadi, pp. 20-21

24. *LETTER TO G. D. BIRLA*

Shravana Shukla 8, July 28, 1925

BHAI GHANSHYAMDASJI,

I have your letter. I am convinced that without Malaviyaji and Shraddhanandji Hindu-Muslim unity is impossible to achieve. I can only guide and when stray quarrels take place, do something about them if I can. My task is that of a scavenger: to work for and ensure cleanliness. When the time comes to work out a settlement it will be most necessary to consult Malaviyaji and others.

Yours,
MOHANDAS GANDHI

[From Hindi]
Bapuki Prem Prasadi, p. 32

[1] The source has the date 3-2-25. However, *Magh Krishna 13* in 1925 corresponded to February 21.

25. LETTER TO G. D. BIRLA

Shravana Krishna 11 [*August 14, 1925*][1]

BHAI GHANSHYAMDASJI,

I have your letter. I hope Father is now well. I have written what I could for Pandit Sunderlalji. The problem of the Hindu-Muslim tension is getting more and more difficult each day. What I have suggested will provide a basis for what you want. If the Delhi riot could be thoroughly probed it could become the basis for further work. I firmly believe that in the end many leaders will have to lay down their lives.

Yours,
MOHANDAS

SHRI GHANSHYAMDAS BIRLA
137 CANNING STREET
CALCUTTA

[From Hindi]
Bapuki Prem Prasadi, p. 30

26. LETTER TO ANASUYABEHN SARABHAI

[*1925*][2]

CHI. ANASUYABEHN,

I respect women who are simple, frank, humble, virtuous, firm, fearless and truthful. From the very beginning I have attributed to you all these virtues and that is why I have respected you. My love for you is that of a father for a daughter. But because of your age and your belonging to a rich family, I do not have the courage to use a salutation which I should like to and of which you are worthy. Since you ask me not to write *pujya*, then

[1] The source has the date 16-7-25. However, in 1925, *Shravana Krishna 11* corresponded to August 14.

[2] From the contents is appears that the letter was written in 1925 when Gandhiji was touring Bengal and since he says here that he may have to be in Bengal the entire month of June, the letter may have been written in early June.

you are certainly all that is implied by *chi.* From now on I shall use one of the two salutations and ultimately the one that fits better will last. And what comes from the heart would fit better. I have intentionally used the salutation *pujya* for widowed workers and I shall keep up the practice. I have always embraced Vasumati as one does a child whenever I have met her and therefore she has always been *chi.* to me.

I am glad that you went to Nainital. I hope you will stay there for some time. I should like to go there myself but can one always get what one wants?

Do not be anxious about my health. Satisbabu carries a truck-load of baggage which is loaded onto a special bogey arranged for the purpose. A doctor also travels with us. I normally get a few hours' rest also.

My remembrance to the children. All of June we shall be in Bengal.

Blessings from
BAPU

From a photostat of the Gujarati; S.N. 32836

27. LETTER TO VASUMATI PANDIT

[*March 1926*][1]

CHI. VASUMATI,

I liked your letter. It is a sign of your having become my daughter. It contained nothing confidential. However, I have treated it as private.

You should know a trait of my nature. Since Ramdas is hurt I would write to him soothing letters even from my death-bed. But I do not place you in that category. I have hardly written a letter or two to Devdas who is in Deolali. When Mathuradas was ill and was feeling dreadfully put out, I used to send him at least a postcard from Wardha every day. I hardly write a letter a month to Manilal. But I know you do expect a letter.

[1] It is evident from the contents that the letter was written during the first quarter of the year 1926 when Devdas Gandhi was in Deolali nursing Mathuradas Trikumji. In early April Devdas fell ill and was called away by Gandhiji; *vide* pp. 359-60. Also in 1926, it was proposed that Gandhiji should visit Mussoorie in April, but the visit was subsequently cancelled; *vide* pp. 356 and 360.

That is why I threw a hint in a letter to Ramdas. These days I am writing only a few unavoidable letters.

Come over if you don't like it there. What is the use of staying there if you remain unwell. I may have to go to a hill station in April. I have already agreed to do so.

Now, have you understood that you must write to me regularly even if I do not?

Blessings from
BAPU

From a photostat of the Gujarati: S.N. 9351

28. LETTER TO G. D. BIRLA

SABARMATI ASHRAM,
July 25, 1926

BHAISHRI GHANSHYAMDASJI,

Herewith the statement that should have accompanied the letter sent to you the other day.

As regards your earlier letter about the Khadi Pratisthan, Bapu says it really contains nothing that calls for his comment. He agrees with you that one must not mix business and philanthropy. He says the only way you could help them would be to advance them a loan of Rs. 30,000/- to be paid back in January next.

Yours,
MAHADEV DESAI

[From Hindi]
Bapuki Prem Prasadi, p. 54

29. A TALK

[After *October 10, 1926*][1]

On reading Narahari's report, the cultivators of Bardoli might feel with me as an accused person is said to have felt listening to his lawyer's speech. Tears flowed from his eyes as he listened. On the magistrate asking him why he was crying, the accused replied that in truth he did not know that he was as

[1] From the reference to Narahari's report on Bardoli peasants; the eighth and last instalment of the report was published in *Navajivan* on 10-10-1926.

innocent as the lawyer had made him out to be. I wonder if the cultivators who have read Narahari's report ask themselves how they are still alive though they are as poor as they are described in it. We should not rest content with this report. People cannot manage to live even in the manner you have described them as living. If what you say is indeed true, there should be decrease in the number of villages and the fact of such decrease should be proved. A given state of affairs is bound to have certain consequences. We should collect evidence to show how many persons in Bardoli live on money earned outside, how many persons have left the place and gone elsewhere and how many fields have passed into the hands of big landlords. We do not follow up the reports which we hear and ascertain their truth. I have much to say about this report. We cannot start a struggle on its basis. It is a good one as a collection of statistics. It may even do as a lawyer's rejoinder, but I do not think it can serve as a basis for comparison.

We should go deep into this problem. I think that for advising people to court imprisonment, to let their lands be confiscated and invite poverty upon themselves, we should have some other kind of material than what you have collected. If we start a struggle to force the Government to revise the method which they have followed so far, it will be a long one. I do not believe that these cultivators are ready to take up such an arduous struggle.

From a photostat of the Gujarati: S.N. 11450

30. *LETTER TO HARIBHAU UPADHYAYA*

[1926][1]

BHAI HARIBHAU,

Read the letter overleaf. I have written to Vishweshwar that he should see you and, if he can give you satisfaction, do khadi work under your supervision.

Martand will have fully recovered by now.

Blessings from
BAPU

From the Gujarati original: Haribhau Papers. Courtesy : Nehru Memorial Museum and Library

[1] From the contents the letter appears to belong to the year 1926 when Martand was ailing and Vishweshwar Birla wanted to join Gandhiji; *vide* Vol. XXXI, p. 248.

31. *LETTER TO MRIDULA SARABHAI*

BETTIAH,
Silence Day [January 24, 1927][1]

CHI. MRIDU,

I think of you often. I remember our last conversation. Those who cling to their own views must always be generous to those holding different views. Where there is no difference of opinion there is no scope for generosity. Generosity is manifested only in tolerating differences of opinion. The world will never be of one opinion. It has its being in diversity. It is the sign of generosity to see unity in diversity. That unity is born out of tolerance. Once you know this there will be few occasions to make you unhappy.

Come with me to Porbander if your parents permit. The climate there is good. There is likely to be a khadi exhibition there. You can help in it.

Blessings from
MOHANDAS

From the Gujarati original: C.W. 11266. Courtesy: Sarabhai Foundation

32. *LETTER TO SUMATI MORARJI*

Bhadarva Sud 3 [Tuesday, August 30, 1927][2]

CHI. SUMATI,

I am very happy to learn that you are ordering the *Navajivan* specially for yourself and that you have taken down the spinning-wheel from the loft and have started plying it. There is no need to tell you that it is very advantageous to do regularly whatever we do. The spinning-wheel may not arouse any interest. But if you ply it with the knowledge that it is for the sake of the poor,

[1] From "Letter to Anasuyabehn Sarabhai" pp. 407-8.

[2] From the contents, it appears that this letter was written earlier than the letter of May 13, 1928 to Shantikumar Morarji, addressee's husband. *Bhadarva Sud 3* in that year fell on Monday and corresponded to September 17, which cannot be accepted for the reason given above. In the year 1927 it fell on a Tuesday and corresponded to this date.

then it is bound to interest you. How can anyone who has pity in his heart help being interested in it?

Read *Navajivan* carefully. Do write to me if you have any doubts or questions.

Blessings from
BAPU

From a copy of the Gujarati : G. N. 847

33. LETTER TO NARAYAN MORESHWAR KHARE

Monday/Tuesday [September 5/6, 1927][1]

BHAI PANDITJI,

I have your letter.

Gangabehn informs me that one day when you missed the prayer because you had gone to sleep you fasted and have taken a vow that each time it happens again you will fast for the day. If that is so you have done right. However, along with the insistence on getting up early you should also insist on going to bed early. Even for the sake of the children, we adults should inculcate this habit.

I am happy to know that the prayer is now going on well. I hope those who have resolved to attend it regularly will not absent themselves without reason. I feel that if this resolve is adhered to, it will have the most desirable results.

It is certainly necessary to observe the same kind of silence at the evening prayer as is observed at the morning prayer. One way to ensure this is that no one should talk till the prayer is over. I have myself not observed this rule. From now on I will. No one may come and sit down too early for the prayer. The prayer should begin not a moment later than the appointed time. Then there will be absolutely no need to detain anyone afterwards. As soon as one arrives for the prayer one should sit down in the proper posture and close one's eyes. Children should also learn to observe these manners. No one should sell *datun* before the prayer is over. I also feel there is need to stop the plying of *takli* during the prayer. I blame myself for encouraging the *takli*. But it is necessary to stop plying it during prayer time. Of course

[1] From the contents, which suggest that the letter was written earlier than the letter of September 14, 1927 to the addressee; *vide* Vol. XXXIV pp. 533-4.

if everyone is sitting with the eyes closed there can be no question of plying the *takli*. It is necessary that everyone should be calm and attentive when the *Ramayana* is being recited. It is a question whether to keep the eyes closed or not at that time. The person who is leading the prayer will of course keep his eyes open. Another person whose duty it is to seat the guests, if there are any, and shoo away stray dogs, should keep his eyes open. It is necessary that persons on this duty should be changed every week. After the prayer, you may give news of the Ashram if there is any or if need be take up some discussion. Read this out to everyone and after due deliberation accept whatever is worth accepting. After deciding what to take, frame rules accordingly and get them printed. Sell the printed copies of the rules whenever necessary. It will be useful for a few days to read out these rules at the prayer meetings. You should always keep a few copies of the rules handy at the meetings, so that when a new person comes, the gate-keeper can respectfully give him one. These are some external remedies for bringing about concentration at the prayer meetings. It is only to this extent that we as a society can and should enforce control. The remedy for gaining control of inner self is...[1] and purity of our leaders. If even one person with a pure heart can achieve concentration it is a rule admitting of no exception that its effect will be felt by everyone. It is a different thing that we always do not experience such effect. It is experienced by practice. The external remedies I have suggested will help us purify our inner selves if they are adopted with that purpose in view. Else we shall be dubbed hypocrites.

We have a collection of some very useful books, so pay close attention to the library. We should have a few copies made of the lists of contents of those books. The books which are useless, that is to say, which are not worth reading should either be discarded or burnt. Books should be listed both language-wise and subject-wise and there should be lists of contents. The thing to do is to engage a person exclusively for the library. I feel that the work is so important that if no one from amongst us can be spared, then a person who is not interested in any other activity except the library work and who abides by our rules should be employed on a salary basis or else we should keep only those books which are of use to us and send the rest to the library of the Mahavidyalaya. This whole question needs consideration.

[1] A word is undecipherable here.

All of you should think over it. I shall discuss it with Kaka and others. This work is both urgent and not so urgent. I have both aspects in my mind. I have been thinking over it for a long time. Discuss it with Valji too.

Blessings from
BAPU

From a photostat of the Gujarati: C.W. 251

34. LETTER TO RATILAL SHETH

Wednesday [December 14, 1927][1]

BHAI RATILAL,

Chi. Narandas has sent me your letter. It is good you wrote to me. Chi. Mathurads had given me news of Sakubhai's illness when I was in Bombay. But I did not think it was anything serious. Of course a T.B. patient has to be extremely careful. Therefore please make arrangements so that proper care is taken of him. Inform me regularly. Give the enclosed letter[2] to Sakubhai if you think it proper. I have sent a wire today. You will have received it.

Blessings from
BAPU

From a photostat of the Gujarati : G.N. 7155

35. LETTER TO SAKARCHAND SHETH

Wednesday [December 14, 1927][3]

BHAISHRI S. SAKUBHAI,

I have been distressed to read about the deterioration in your health. Get well quickly now. Illness is inseparable from the body. Therefore while we should try to overcome illness we must not be scared of it or worry on account of it. Illness can only end in death. That also is our companion from birth. Therefore we should ever be prepared to embrace it. Death is not

[1] The letter evidently followed Gandhiji's wire to Sakarchand Sheth of the same date; *vide* Vol. XXXV, p. 381. December 14 in the year 1927 was a Wednesday.

[2] *Vide* the following item.

[3] *Vide* the preceding item.

extinction but only a change of state. I want you to ponder this so that fear of death does not make you get worse. Fear of illness makes our illness worse. If we remain light-hearted and cheerful it helps to overcome the illness.

I want you to get well soon and be free from anxiety.

Don't reply to this letter.

Blessings from
MOHANDAS

From a photostat of the Gujarati: G.N. 7156

36. LETTER TO G. D. BIRLA

THE ASHRAM,
February 7, 1928

BHAISHRI GHANSHYAMDASJI,

It certainly causes anxiety when there is no letter from you. Drugs are bound to make one feel tired. The primary therapy in my view is complete fasting. I entertain no fear on this score. Fasting can never cause harm and it should be resorted to not for a day or two but for ten or fifteen days. If you decide to fast here you must come and stay here. There are one or two friends well versed in the science of fasting whom we can summon. We have the accommodation. The air at this time is good. If you would rather have the fasting specialists go to Pilani, that too could be arranged.

It is my firm view that you should not go to Delhi. I am going to write to Malaviyaji and Lalaji right away. I had published an appeal in *Young India* and *Navajivan* in connection with the Hakim Ajmal Khan memorial. I want you and your friends to contribute. If you do not wish to advance any more moneys, I can, if you permit, take away a large chunk from the Rs. 75,000/- you have given me, leaving it to you whether you want your name to be published or not. If you feel I ought not to draw upon the sum, please do not hesitate to let me know.

Do not be scared by the reports about my health appearing in the Press. There is really no cause for anxiety. The doctors do scare one, but I am not perturbed.

Yours,
MOHANDAS

[From Hindi]
Bapuki Prem Prasadi, pp. 87-8

37. LETTER TO G. D. BIRLA

SATYAGRAHA ASHRAM,
SABARMATI,
February 8, 1928

BHAI GHANSHYAMDASJI,

I have your letter. One can make digestible things with oil in them, but this sort of experiment cannot be carried out from a distance. In the present situation, fasting is the most important and the best remedy for you. I have not the slightest doubt about it.

Yours,
MOHANDAS

[From Hindi]
Bapuki Prem Prasadi, p. 88

38. A LETTER

[Before *August 1, 1928*][1]

I have both your letters. Why do you ask me for anything? When you went to jail I wrote nothing either to you or for the newspapers. Still you do not forget me. Such is your love. My own love stopped me from writing but I have kept myself posted with news of you. Your way and mine appear to differ in many respects, but what does it matter?

Now the message: The best way to keep the memory of Lokmanya alive is to attain swaraj. Why not let us die in the quest for swaraj? In my opinion the Bardoli way is also the way to swaraj.

I hope you are now fully restored.

Blessings from
MOHANDAS

From a photostat of the Hindi: S.N. 16009

[1] The year has been inferred from the reference to the Bardoli Satyagraha. The message in the letter seems to have been sent for B. G. Tilak's death anniversary on August 1.

39. *LETTER TO MRIDULA SARABHAI*

Sunday [November 4, 1928][1]

CHI. MRIDULA,

Mahadev is presently in Bombay in connection with the Bardoli Committee. I am well. I have no fever so far. Even if I get it, I would still be better than I was yesterday. I have received the fruit.

Blessings from
MOHANDAS

From a photostat of the Gujarati : C.W. 11264. Courtesy : Sarabhai Foundation

40. *LETTER TO G. D. BIRLA*

WARDHA,
Tuesday, December 11, 1928

BHAI GHANSHYAMDASJI,

I have your letter about Rajagopalachari. I like your suggestion. Whether physically Rajaji will be able to cope it is difficult to say.

I am of course writing to him.

How is your health now?

Yours,
MOHANDAS

[From Hindi]

Babuki Prem Prasadi, p. 11

[1] Evidently, the letter was written in November, 1928, when Mahadev Desai had to look after the Bardoli Inquiry affairs and had been in Bombay and Bardoli in the first week of November. The Sunday during this period fell on November 4; *vide* also Vol. XXXVIII, pp. 6 and 26-7.

41. LETTER TO CHHAGANLAL JOSHI

[After *December 19, 1928*][1]

CHI. CHHAGANLAL,

We had received through Krishnadas a gold watch costing Rs. 500/-. He is here at present. He tells me that if we still have the watch, a friend of the donor is ready to pay that sum for it. If we have it, let me know.

Speak to Krishnamaiyyadevi[2] and tell her in strong words that if she behaves as she does, she will have to leave the Ashram. Stop paying her cash; instead, supply within Rs. 12/-, such of her needs as you approve of. Do this with immediate effect. Ask her to state the amount she has spent so far. Request all the inmates of the Mandir[3] to have no dealings with her and to give her no facilities. If they feel that you or I are doing her injustice, they should tell you so. All the vegetables which grow should be supplied to the Mandir. If she does not wish to grow them on that condition, she may not. I will of course write to her.

If she cannot digest bread, why does she eat it? She will certainly not digest it if she does not chew it properly or eats it in excess. She will also not digest it, of course, if it is not properly baked. Do people think that it is too dear at one anna a loaf ?

Jamnalalji has looked into the figures sent by you. He was sorry to know that the account books were either damaged by moths or lost. Who was at fault in this? Cannot we, however, add up the income from the beginning to this day from the available records, like pass books, etc.? If we can, we shall also be able to make up the account of expenditure. Make a greater effort in this regard.

[1] From the contents it appears that the letter was written towards the end of the year 1928, evidently after December 19. Gandhiji's letter dated December 19, 1928, to the addressee (*vide* Vol. XXXVIII, p. 242) acknowledges receipt of his "letter and the statement of accounts," saying that they will be shown to Jamnalal Bajaj.

[2] Widow of a Congress worker from Nepal; Gandhiji gave her and her children shelter in the Ashram.

[3] Udyog Mandir, under which name the Satyagraha Ashram had begun to run all its external activities, while still maintaining its ideal as an Ashram.

We have no option but to bear the expenditure being incurred on Manjula.[1] But take care and see that the expenditure is justified. For how many days more will she have to go? Of course she is not to be paid Rs. 12/- separately. Has she recovered her health? Is the injury to her eye healed?

Blessings from
BAPU

From a photostat of the Gujarati: G. N. 5486

42. LETTER TO CHHAGANLAL JOSHI

[Before *December 24, 1928*][2]

CHI. CHHAGANLAL,

I have your letter. You should not mind Shankerbhai having written you that letter. It expresses his anger and his frankness. The anger will subside, let us cherish his frankness. At every step you should learn something. You will succeed in your task only if you become a cipher. No one will judge you by a low standard. Swallow all bitter pills; if you do, your body and mind will be as strong as copper.

You did the right thing in arranging for Manjula to stay in the town. We certainly cannot request a car every day. I have had full experience of Ranchhodbhai's goodness. I am, therefore, not surprised to learn that he himself comes with the car every day. Tell him that I would have been surprised if he had not done that.

There was nothing about the children in your letter. I believe, therefore, that they are improving. Do not take even a seemingly dangerous illness as really so. Never become panicky. We know a most effective remedy. Whether it is children or grown-ups who are ill, give them nothing except water when the nature of illness is not known.

Blessings from
BAPU

From a photostat of the Gujarati: G.N. 5485

[1] Daughter of Vrajlal Gandhi

[2] From reference to the illness of the addressee's children, this letter appears to belong to December 1928 (*vide* Vol. XXXVIII, pp. 238 and 258) and since the girl Umi succumbed to her illness on December 24, this must have been written earlier than December 24.

43. LETTER TO RAMDAS GANDHI

[*1928*][1]

CHI. RAMDAS,

I have received your letter. Your earlier letter represented the high tide, the present one represents the low tide. But do not worry. We must live as God wishes. You must sing Narasinh Mehta's morning hymns and understand their meaning. Therein you will find the remedy for your restlessness. Even restlessness is something like a ghost. How can the *atman* be restless? But that is not something which can be understood by being explained. It has to be experienced. One day you will certainly experience the peace you are longing for. If you want to go to South Africa I can help you. But will you find peace even there? One's peace does not depend on time and place, which are external things. Very often we have an illusion of peace when we are drunk, but the feeling of peace vanishes when we are sober again. You want that kind of peace which can pass through the severest test. Ordinary things cannot give you that peace. May God grant you patience. Ba is undecided about coming.

Blessings from
BAPU

[From Gujarati]
Motana Man, p. 45

44. LETTER TO G. D. BIRLA

January 14, 1929[2]

BHAISHRI GHANSHYAMDASJI,

I have your wire as also your letter. I am going to Sind towards the end of the month in connection with the Lalaji memorial. Have you made any collection in Calcutta?

[1] As noted by the addressee.

[2] The source has 1928, obviously a slip. Lajpat Rai died on November 17, 1928 and Gandhiji visited Sind from February 3 to 16, 1929.

As regards the dairy, I had suggested to you the name of someone from Madras. Did you write to him? If he is not considered suitable I can suggest another name.

As to the Khadi Bhandar, we must not forget the purpose for which it is intended. We must not pursue a purely commercial aim. The Bhandar should be run for future good.

I am well. My diet these days is 15 tolas of almond milk, 14 tolas of bread (soaked), vegetables and tomatoes, 4 tolas of linseed oil and 2 tolas of flour paste in the morning. I have given up fruit here. I have gaind 1½ lb. in a week. I feel energetic.

Yours,
MOHANDAS

[From Hindi]

Bapuki Prem Prasadi, pp. 86-7

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